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The Craft Guilds of Medieval Louvain

WHILE the Guild Merchant, in the early history of Louvain, seemed to fulfill the economic needs of the time, particularly when the Guild embraced not only merchants but artisans of all kinds, as the wealth and prosperity of the town increased, as the Guild became more and more exclusive until to become a member it was necessary to take an oath never again to perform manual labor, there arose inevitably a deep division between the patricians and Guildsmen on one side and the workers or craftsmen on the other. And this phenomenon seems to have been almost universal in the Middle Ages except in villages, very small towns, or where a central power was strong enough to stamp out the slightest manifestation of class conflict.

Contrary to common opinion, the craft guild came late in the Middle Ages, probably in the 13th century in Flanders but not until the 14th century in Brabant.¹⁾ It was the well-considered opinion of the late Des Marez, Pirenne's brilliant pupil, that the existence of a craft guild in Brabant could not be established before 1300. Naturally we hear a great deal of the weavers, smiths, brewers, etc., in the earlier history but naming groups of workmen does not endow them with the corporate organization essential before we have a guild. At Louvain certain groups or trades were even taxed as trades and toward the end of the 13th century even performed certain corporate functions without however being organized into guilds. But from the middle of the 13th century the craftsmen did try hard to organize. At Louvain it took them well over a hundred years to win what one could consider the bare essentials of a guild organization, namely the right to regulate their own hours and wages. While the guilds were much more closely integrated and had a decidedly religious element in their organization, at least in this long struggle for justice they do remind us of the modern labor unions. And curiously enough, at times religion proved to be a most useful means of get-

ting around municipal regulations prohibiting any kind of a guild organization. That is, when prevented from forming a guild the members of a certain craft, say the smiths, might organize a confraternity to honor their patron saint. They would meet regularly in the Church but in contradistinction to our times, the Church was not only a place for prayer and devotion, it was also the common meeting place of the community and behind its closed doors, after a religious service in the evening, there was doubtless much discussion over the impotence of the workers to improve their condition, and sad to say, there was many a conspiracy set on foot to overthrow the authority of the rich merchants and patricians, if need be, by blood.

At Brussels, the patricians were able to see the handwriting on the wall and for a long time demoralized the craftsmen by accepting their leaders into the privileged group that ran the town, quite as President Coolidge offered to make John L. Lewis Secretary of Labor in order to keep him from organizing Andrew Mellon's coal mines. But at Louvain the patricians were singularly short-sighted and tried to keep down the craftsmen and at the same time extort new privileges from the Duke. As we shall see, this finally brought about their downfall and the ruin of the town for eventually a foreign duke allied with the craftsmen to break the power of the patricians.

Early in the twelfth century the artisans of Louvain fell into certain natural divisions. Of these, that of the weavers soon became the most numerous and the most important.²⁾ In addition to forming confraternities it is probable that at an early date these crafts maintained various charitable institutions for their members, partially to help themselves, partially as an excuse for a certain amount of organization. At Brussels for instance the shearers and the fullers had a hospital reserved for themselves alone.³⁾ And at Louvain the weavers in 1295 were forced to pay the Duke certain taxes.⁴⁾ But the craft guilds were not yet organized. The government of the various industries was in the hands of the jurati who, rather than the scabini, formed the medieval counterpart in Louvain to the modern town council. Both

¹⁾ For Brussels, see F. Favresse, "L'Avènement du Régime démocratique à Bruxelles pendant le moyen âge," Bruxelles, 1932, *Mémoire Couronné par l'Académie royale*, pp. 45-61; For Louvain, Vander Linden, *Const. de la ville de Louvain*, pp. 66-69.

²⁾ P. Divaeus, *Rerum Lovaniensium libri IV*, Lovanii, 1759, l. IV, c. VI: De Textorum potentia.

³⁾ Favresse, p. 48.

⁴⁾ Molanus, II, p. 1218.

these bodies were in the hands of the patricians and they therefore co-operated closely.

The result was that the craftsmen had no representative to champion their interests. The slightest attempt at organization was thwarted by the patrician authorities of the town. For instance, in order to collect the money owed to the Duke every year the weavers seem to have had a common treasury. But in 1290 they lost even this prerogative which passed to the town council.⁵⁾ While all the crafts concerned with the manufacture of cloth fell under the authority of the Merchant Guild or Cloth Guild as it became known, the other crafts came directly under the authority of the town council.⁶⁾ Of course even over the cloth crafts the council was the supreme authority although it operated through the Guild Merchant.⁷⁾ At a very early date it is probable that the crafts were under the authority of the Duke but not in the thirteenth century. As we might expect, when the patricians gained more and more autonomy for the town they also absorbed the Ducal authority over the craftsmen. This was a common phenomenon in other towns.⁸⁾

The very success of the patricians in monopolizing the government of the town proved their undoing. The lower classes seemed so weak that the ruling class indulged in the luxury of quarreling over the spoils. At Louvain the craftsmen got their first chance during a feud that arose between the families of the Colneren and the Blankaerden. The latter sought the support of the Duchess Adelaide, widow of Henry III, while the Colneren tried to win the support of the badly armed but numerous craftsmen. The workers now had leaders for the first time and for two years, 1262-1264, took part in constant street fighting.⁹⁾ When the Colneren finally won, the craftsmen had made their first step toward organization. They were given no share in the town government and were not organized into guilds but were at least recognized as more or less corporate bodies. In the charter which John I gave Louvain in 1267, it was stipulated that each craft should have two chiefs and some standard-bearers.¹⁰⁾ This was a sort of military organization and it is curious that it came before such things as the right to regulate wages and hours. In this

struggle, too, the patricians had been thoroughly discredited. During this struggle and those that followed the most powerful and active craft was that of the weavers. The same was true of the other towns of Brabant and Flanders and of certain towns of Liège.¹¹⁾ After the weavers the most important crafts were those of the smiths, the butchers, and the brewers.

Frightened by the military organization of the workers, the patricians hastened to strengthen their position by their relations with the feudal nobility of the surrounding country. Almost immediately, in the same year, 1267, the weavers led a revolt of the crafts but were easily crushed by the Duke and the patricians. And Duke John then banished many weavers and fullers from the city,¹²⁾ beginning the process which was to depopulate the town by the exile of the craftsmen. A success of the craftsmen was impossible so long as the Duke remained allied with the patricians. The workers lacked unity, military training, leadership and organization. The privilege of having chiefs and banners, granted to them by the Duke, proved illusory after their subsequent revolt.

The next great effort on the part of the workers came in 1302 when the news of Courtrai reached the towns of Brabant. In that great battle, for the first time north of the Alps, the craftsmen of the towns of Flanders had held the field against the very flower of the heavily armed feudal cavalry of France and with their pikes and iron-studded clubs had hurled back the golden-spurred knights with such terrific slaughter that it was said that there was not a noble family in France which did not lose a son or a brother. The day after the battle the craftsmen in the other towns of Flanders, in those of Brabant and Liège, rose against their oppressors.¹³⁾ In Brussels the craftsmen won a share in the government of the town but lost it again in 1306.¹⁴⁾ At Louvain the revolt was easily suppressed by the feudal nobles led by the Duke in alliance with the patricians. And in 1306 with a new charter from the Duke, the patricians reached the point of their greatest power. Before describing the settlement of this year it is well to recall the status of the craftsmen up to this time.

When in 1267 the Duke had granted the arti-

⁵⁾ Ibid., p. 1214. Cf. Antwerp, *Brabantsche Yeeften*, I, 677.

⁶⁾ Vander Linden, 66; at Brussels we find the same evolution. See Favresse, supra.

⁷⁾ *Groot Gemeynboeck*, f. 25 Archives of Louvain, No. 1523.

⁸⁾ G. Schmoller, *Die Strassburger Tucher und Weberzunft*, 1881, p. 29: „Mit dem Zurücktreten der fürstlichen Gewalt ist es überall der Rath, der die Gewerbe-polizei ausübt, die Markt und gewerblichen Statuten erlässt, das Gewerbegericht, hält und Strafe verhängt.“

⁹⁾ Divaeus, *Annalium Lovaniensium libri VIII*, Lovanii, 1759, under year 1262. Also *Brab. Yees.*, I, 398-402.

¹⁰⁾ *Brab. Yees.*, I, 655: Viri cum signaculis, que vulgariter Pinchelekene dicuntur.

¹¹⁾ "Gesta abb. Trud." *Monumenta Germaniae Historica*, Scriptores, X, 309: "Est genus hominum mercenariorum quorum officium est ex lino et lana texere telas, hoc procax et superbum super alios mercennarios vulgo reputatur."

¹²⁾ Molanus, II, 807: "1267 mense Septembri, Joannes dux per scabinorum sententiam multos textores et fullones in exilium misit."

¹³⁾ Hocsem (Chapeville, *Gesta Pont. Leod.*, II, 337): "Hoc anno (1302) populares contra insignes quasi universaliter eriguntur ubique. In Brabantia tamen cum insurgenter supplantantur, sed in Flandria et Leodio longo tempore restiterunt."

¹⁴⁾ Favresse, 65-72.

sans a semi-military organization he stipulated that the craftsmen could not ring the great assembly bell, or raise the standard or the insignia of their various crafts without the consent of the mayor, of the scabini and the jurati!¹⁵⁾ In 1282, the Duke in another charter at least made the patrician office-holders contribute their share of taxes which they had been evading, and the Duke also arranged for the rotation of office so that all the patricians would have a chance to sit on the bench of the scabini instead of members of a few families. But nothing was done for the craftsmen. In fact the craftsmen of Louvain had to go to work at the sound of a bell erected for this purpose and quit work only at the sound of this same bell, under penalties fixed by the town.¹⁶⁾ In other words, the patrician rulers now fixed more rigorously the hours of work of the craftsmen. And in a chapter of 1290¹⁷⁾ the patricians received further privileges while the wages of the weavers were fixed at not more than 12 denarii for a day's work. A maximum wage was set but not a minimum! And again it was stipulated that all the workers start and stop work at the sound of the bell. And finally, in the charter of Sept. 17, 1306, Duke John II granted the patricians the right to prevent any new revolt by any means they might consider fitting,¹⁸⁾ and forbade any assembly of the craftsmen whatsoever in groups as large as four people,¹⁹⁾ prohibited the possession of weapons by the craftsmen,²⁰⁾ and banished some 48 of them from the city and imprisoned others at Genappes.²¹⁾ The craftsmen not only had no guild organization but now were deprived of the right of speech and of assembly. The patricians hastened to ally with the patricians of other towns and arranged for the mutual extradition of exiled craftsmen and promised mutual help not only against the craftsmen but also against the Duke himself if necessary.²²⁾ These alliances would seem to show that in all the towns of Brabant there was much the same situation as in Louvain, a large working class ground under the heel of a privileged class interested only in the maintenance of its own selfish position.

The next revolt of the craftsmen came in

¹⁵⁾ Archives of Louvain, No. 1283. Charter of June 29, 1267.

¹⁶⁾ Ibid., No. 1287bis.

¹⁷⁾ Ibid., No. 1288.

¹⁸⁾ *Brab. Yeess.*, I, 733: . . .

¹⁹⁾ Ibid., 732: . . . datsi engeheene sprake noch raet en houden, else vele dat si viere van hen te samen vjnden of sprake hadden.

²⁰⁾ Ibid., 732.

²¹⁾ Charter of Sept. 25, 1306, printed in *Brab. Yeess.*, II, 736-737: . . . nostros comburgenses, quondam bannitos esse in perpetuum a terra domini ducis Brabantiae, meritis ipsorum exigentibus et excessibus, contra dominum nostrum ducem et oppidum Lovaniense, in damnum et gravamen ac detrimentum ejusdem oppidi attentatis; etc.

²²⁾ Vanderkindere, *Le Siècle des Artevelde*, p. 148. Also, the Archives of Louvain, No. 237.

1340 when the patricians of the towns of Brabant were absent with the Duke who was aiding King Edward in the siege of Tournai. At Brussels certain patricians even entered into negotiations with the King of France, but in both Louvain and Brussels the weavers and other cloth workers, calling back those banished in 1306, rose in revolt. As Favresse says: "It is known that it was in the cloth industry that there were most of the poor, the greatest number of the workers in abject poverty, during periods of crisis, of famine, of lock-outs."²³⁾ It is a mistake, therefore, to see in this revolt simply a battle for the right to organize. It was rather a desperate revolt by a starving and poverty-stricken people against their oppressors. But no guild organization was possible until these workers had broken the military strength of the patricians.

The patricians hastened back from Tournai and on the large market place of the town they defeated the undisciplined and untrained craftsmen. Many of the latter took refuge in the Church of St. Peter, but were forced out and decapitated by the victors. Some one hundred and six succeeded in escaping and were immediately banished by the Duke.²⁴⁾ The wretched weavers were pursued without pity and Duke John decreed that anyone who sheltered or gave any aid whatsoever to a banished weaver would be subject to the same penalties as the latter. And furthermore, no weaver could henceforth be a member of the archers of the city nor even possess a bow.²⁵⁾

Unfortunately, space does not permit the story of the final triumph of the craftsmen of Louvain. They found a leader in a patrician, Peter Coutereel, who led them to success against the patricians and then as Mayor, ran the town with an iron hand, persuaded the Duke to grant a model charter in 1360, which for the first time gave the craftsmen the right to set their own wages and establish regulations for apprenticeship, holidays to be observed, hours of work, and even insisted on a decent moral life on the part of the craftsmen. But the charter never worked. Coutereel was really a dictator and eventually the patricians won over the Duke and regained many of their privileges. In the course of later struggles Louvain was ravaged again by a long civil war following the assassination of a leader of the craftsmen by the patricians and the retaliatory murder of fifteen patricians by the craftsmen. By 1383 peace was established, and a large body of craftsmen was driven from the town and hunted down like the "wild boars" which they were named by their enemies. Other weavers had been attracted to England by the efforts of the English kings to promote the cloth industry there

²³⁾ For the revolt at Brussels see Favresse, 98-102.

²⁴⁾ Molanus, II, pp. 1254-1255.

²⁵⁾ Act of April 1, 1341, Archives of Louvain, No. 1307.

and others had deserted the town for the small villages surrounding it. Efforts on the part of the Duke in the fifteenth century to persuade the workers to return proved in vain.

So by the fourteenth century, when the city was finally organized into guilds with a rigid control of prices, hours and wages, it was too late for already the unorganized villages and the farm population gave increasing competition in the weaving of cloth so that urban wages and hours could not be maintained. Throughout Louvain's medieval history it is difficult to find a single year during which the medieval guild system functioned as its modern enthusiasts would have us believe. It is true that the weavers, fullers, carders, shearers, dyers, etc., did not make up the whole working population of the town and with the ruin of the cloth industry, small local guilds such as the smiths and the brewers, bakers, etc., were able to go on down to the French revolution and even attain a certain amount of prosperity as is seen in the guild houses erected in the fifteenth century. But the control of prices, wages and hours was possible only in small local industry producing for a restricted market. The cloth industry, depending on world trade, world prices and world markets, simply could not control wages, hours and prices as justice would indicate but rather as world economic conditions dictated. And the majority of the urban workers were engaged in the cloth industry.

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The Stewardship of Property

III.

FROM the previous articles on this subject we arrived at the conclusion that private property carried with it a duty, which may even be an obligation of justice, to assist those who are in need; it is consequently necessary to determine a little more concerning that duty which may be stated in the following terms:

(1) Even at the risk or cost of great inconvenience to himself, a man is obliged to help another who is in extreme need.

(2) If no risk of great inconvenience to himself is involved, a man is bound to assist another whose need is not extreme yet is serious.

(3) Even though risk of inconvenience to himself is very slight, a man is not bound to help another whose need is slight.

To express the obligation in other terms: there is a proportion between the need to be relieved and the obligation of the owner of superfluous goods; there is a proportion between the obligation and the power of a man to assist another. Obviously if a man has only sufficient for himself, he cannot easily be obliged to assist another and only the case of extreme necessity will oblige him. Clearly also a man

who certainly has superfluous goods can easily be obliged to assist another.

Difficulty arises over the use of the terms "need" and "superfluous goods." When is a man in need? When does a man possess superfluities? No concrete and definite answer can be given to these questions. That must be clear from the nature of the case. For as needs change with times and customs, so do superfluities. What was not necessary today may be a need of tomorrow; what is a superfluous thing today may be a need of tomorrow. So those terms must at any given time be taken in their generally accepted meaning. There are obvious exceptions such as the cases of national calamities of one sort and another.

A man's needs are to be taken for what is usually required by him according to his station in life, his work or profession, and his dependents must be considered. In like manner a man's needs, serious needs are not to be pared down to the bare necessities without which he could not exist. It is the right of a man not only to live but to live as a social being with at least the minimum of decency, and the necessities for the minimum of decency are serious needs even though a man could live without them.

According, then, to the ordinarily accepted meaning of the terms, "need" and "superfluities," private property carries with it the duty to give alms, a duty which binds in justice. Beyond this meaning alms may be given out of charity. In any case charity is not excluded; even when justice obliges, charity may have greater power to obtain from the private owner his service for the welfare of his neighbor.

These lines have insisted that almsgiving is first a duty of justice and it has been obvious that we do not mean commutative justice is involved. That does not indicate, however, that because almsgiving can be only of social justice, it may be ignored, as though social justice is a factor in life that men need not worry over. One of the main difficulties of the day is that men think that they are in justice obliged only when they are faced with a contract in commutative justice. Not so. Social justice is real even if not so strict and so definite as commutative justice. It is important, therefore, that we deal with the common objection that almsgiving is all right but is too indefinite, that it leaves so much to conscience since a person in need can point to no other person who as distinct from others is obliged to relieve his necessity; his right is one of social justice and is one he holds against any or all of his neighbors who possess superfluous goods.

The difficulty is that there is no way of making the needy person's claim definite enough to be practical. This difficulty, we may suggest, is the reason why the majority of the text books on theology deal with almsgiving under charity instead of under justice. If this suggestion be correct, the theologians have not as-

sisted the solution of the trouble by transferring the obligation from justice to charity, because the indefinite does not become definite by being carried from one virtue to another. The needy person has a claim in charity—but on whom?

Moreover, there is no reason to suppose that because people will not give alms because of duty in social justice, they will do so because of charity. On the contrary, and Pope Pius XI insists on this, charity is no substitute for justice unfairly withheld. Men who refuse justice do not do charity. They may, as is often the case in modern times, support a community chest by some gift, but that is rarely an act of charity either because it fails in motive or because it is no more than a form of insurance in favor of the present system. The answer to the difficulty does not lie in making every act of almsgiving an act of the virtue of charity alone.

The answer is: the difficulty rests on a false assumption, viz., that unless a claim in justice can be specified as to one person as distinct from all others, the claim is invalid. As though a man would be justified in telling himself: "Here is a person in need and I certainly am able to relieve his necessity, but since there are surely others like myself, I have no obligation to assist this case. Why pick on me rather than on some one else?" Such an attitude is quite false and is certainly most un-Christian. What he should say is: "Here is a person in need and I have surplus goods, therefore I am bound to assist him." His neighbors' obligations are their own, and his are his own; it is for him to do his duty. This obligation of justice is not so indefinite as may at first sight appear, and far too much has been made of the indefinite character of it. If we examine the matter we shall find that the obligation is by nature indefinite for the sake of those who are in need. For while no man can dodge a duty by asserting that some other person is as much obliged as himself—though that is not by any means always the case, for they who are in contact with need stand in a position different from those who are not—the needy person has the advantage of being able to pass from one source of relief to another, if the first one fails him.

The case is not like a matter of commutative justice in which the creditor has no safeguard when his debtor refuses payment. He may not charge another person with the debt. In almsgiving if one person of affluence refuses duty, they who are in need may with justice apply elsewhere for relief and with due claim. It would seem therefore that whatever is indefinite about the duty of giving alms is designedly so in favor of the needy. Nor can we well conceive, if we are to live under the system of private property, how else the poor are to be safeguarded. Make their claim for aid definite as against one particular person, and you leave

them at the mercy of that person who by refusing duty can inflict suffering on them. Leave their claim indefinite, and you give them protection.

Another type of objection arises, though based on the same idea, that almsgiving rests on the conscience of those who have superfluous goods, and that men are notoriously lacking in conscience concerning their material goods. That is so in a pagan world. But we are not speaking of a pagan world. We are concerned to teach what the meaning of private property is for Christians.

Obviously when a social system is bad, almsgiving will be difficult. One of the great faults of modern times is that there is so little private property in the sense that there are so few people who really own property on which they can live. One of the results of the concentration of property is that the well-to-do rarely come in contact with distress. Therefore they rarely give alms in the Christian sense of the term. Let property be what the Church declares it ought to be, let it be in the hands of the people, widely distributed among them, and then they who own will be in contact with those who do not or do not own enough. Then almsgiving will again be practical. But it is nonsense to look at the present disposition of property and to declare that because now almsgiving is practically an impossibility, we had better say no more about it. The Christian attitude is: if we cannot now give alms which is part and parcel of Christian practical life, we must make the changes necessary to allow us to nourish the poor by almsgiving.

To restore property to the people would have two excellent results: it would destroy an enormous amount of distress and would thus bring almsgiving into conditions in which it could adequately do its work; it would give a great number of men the power to give alms when they met distress; owners of property would normally be in contact with distress and could thus relieve it.

Further objection is made on the grounds that almsgiving leads people to loaf on those who have superfluous goods. Granted that that is the case, the objection proves no more than that a good thing can be abused. But in fact such is not the case. As we have stated, almsgiving as a doctrine stands in relation to the wider teaching of true private property which is property for the people. In a social order in which the people are proletarians, who work but do not own, it may well be that almsgiving practiced as a function of property in justice would perhaps defeat its own purpose by breeding loafers. But almsgiving was not designed for a proletarian society and cannot flourish in any such social conditions. Modern Capitalism, false alike to true private property and to almsgiving, has destroyed the independence of the people and has driven them to depend more and more on what today we call

charity or on the State that grows ever more and more Totalitarian.

To some there may appear to be a difficulty in these words of Pope Pius XI in *Quadragesimo Anno*: "However, the investment of surplus income in searching for favorable opportunities for employment, provided the labor employed produces results which are really useful, is to be considered according to the Angelic Doctor an act of liberality particularly appropriate for the needs of our time." Here the Pope commends men who invest surplus wealth in productively useful works. But when writers act, as has Father O. Von Nell-Breuning, S.J., they give decided color to the idea that the Pope does not assert that almsgiving is a duty of property. Father Von Nell-Breuning in his "Reorganization of Social Economy" quotes the above words of the Pope in connection with liberality, beneficence, charity and magnanimity. But he has nothing to say about almsgiving. Yet in the context from which the above quotation is taken the Pope says: "At the same time a man's surplus wealth is not left to his own discretion. We speak of that portion of his income which he does not need in order to live fittingly and becomingly. On the contrary the grave obligations of almsgiving, beneficence and liberality which rest upon the wealthy are constantly insisted upon in explicit terms by Holy Scripture and the Fathers of the Church."

The position is, therefore, that men of wealth may well practice both almsgiving and liberality; and the form of liberality advocated by the Pope as specially fitting for our time is chosen because one of the most helpful aids we can give men who own no productive property, is employment in good conditions for good purposes and for just wages.

(To be concluded)

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Our Holy Father desires us to follow a middle path between the sun of unwise pacifism and the sea of selfish nationalism, for, in his 1930 allocution, he says: "But We wish you the 'Peace of Christ,' not a sentimental, confused, unwise pacifism, because that only is true peace that comes from God and that bears the essential and indispensable marks and priceless fruits of true peace." This apparently means that Catholics in every nation, the United States included, should not harken to every "sentimental" extremist proposal made in the name of peace, particularly those which entail the ultimate waging of war in order to maintain peace! But, on the other hand, it also apparently means that they should cooperate with every other nation in removing the causes of war and in settling their own international differences by pacific means.

PROFESSOR HERBERT WRIGHT

Overworked Rationalism

(Concluded)

OTHER essential effects of mechanization include:

1. Loss of neighborliness: crowded cities, a population with no gregarious feeling or activity. Industrialized towns of today—as contrasted with the "burgher"-cities of former times—have a deteriorating effect on cultural development.

2. Disappearance of the *raison d'être* of the professions. Loss of cultural power of the "status."

3. Jeopardizing of common feeling within the nation, as described in Disraeli's "Sibyl or the Two Nations." Overshadowing of national ideas and ideals by class consciousness and "resentment."

4. Exploitation of the formidable State-power by the strongest interests; compelling the State to serve selfish aims. Clash of party-interests in directing the State; poisoning of public opinion by factiousness.

5. Belittling of religious sentiment and activity by focusing man's attention on terrestrial life—rather than on the life to come. Dissociation of perspectives and moral conceptions. Sundays and working days, even Christianity, have become genuine contrasts. Reluctant acceptance, even among God-fearing men, of the tremendous task of reconciling worldly activities with transcendent necessities. Final result: division of personality.

After examining into the course rationalism has taken, we must needs conclude that nothing is more "irrational" than the ultimate results of rationalism! We have referred previously to the increasing unemployment in an economy that according to its very nature can exist only when continual progress is made possible ("dynamic" character). A rationalism that attempts to regulate individual and social life in accordance with the principles of "reason" actually makes of life a battlefield where the struggle to survive is more grim than ever before. A rationalism that leads men to boast of their having conquered even strongholds of nature leaves them powerless in the face of the very mechanism they have constructed, by reason of the forces of nature, allegedly subjected. A rationalism that constantly awakens new desires in men in order to feed the insatiable greed of capitalistic production, "rationalizes" the birth rate so that the decreasing number of children can not but consider what were once considered luxuries absolute necessities. A rationalism that pre-supposes an infinite number of willing consumers for an infinitely progressing economy, by insinuating the fear of a growing insecurity tomorrow, invites the suicide of mankind. A rationalism that is based on enlightenment makes men superstitious, enamored of sensation and sentimentalism. A rationalism that has endeavored ever since the Renais-

sance to prepare the way for the domination of a superman, has resulted in a blatant feminism.

The fact is that "ratio" has been excoriated, because our life has become secularized. "Ratio" in the sense of Thomas Aquinas, and even more so according to the conception of Augustine, is the totality of the capacities God gave to man in order that he might better cooperate with the Creator in perfecting creation.

God the Father, as He Himself has told us, made man according to His own image and likeness, i. e., made him a creative being. So as to be like the "original" of the Divine Creator, man was given the task of perfecting creation. God, the Creator, Himself created the cosmos of nature, assigning to every part a definite task so as to secure the magnificent order of the whole. "Nature imperiously exacts her due," remarks Browning.

The part assigned to mankind was society; he was charged to bring about order in that society. This truly creative mission, entrusted to man at the moment of his creation by God, was not revoked by the fall. Rather the original powers have, as the theologians say, received a wounding blow, have been damaged, as it were. Calderon de la Barca, the Spanish dramatist, seeking the flowers of his poetry in the garden of theology, shows, in one of his incomparable plays, how after the fall "princess mankind," in the midst of her misery, meets "ratio," God's own messenger. This messenger announces God's comforting assurance that he has been commanded to become mankind's support and help. "Ratio" here, as in the complete Catholic conception, implies the combination, the totality of all spiritual powers: intellect, mind, will and heart. Such was the basis of the wonderful social architectonic structure of the Middle Ages. Out of this arose the inimitable "ordo" of that time, linking heaven and the world by bringing into intimate relationship the choirs of angels and the corporations of manual workers—a mystical order the roots of which, however, were planted deep in terrestrial life. From this developed the medieval congruity of the economic and religious life that alone can span the gulf between economic activity and the social hierarchy, a gulf particularly menacing whenever the way is open for an irresponsible economic life. But the secularization of life, proudly and rashly begun during the Renaissance—just as Prometheus proclaimed the autonomy of man—lowered "ratio" to the level of modern "reason." That is, the new secularization confined "ratio" to the realm of the intellect, ever ready to assert its independence. The "liberated" intellect overexerted itself, and in technology and economics attained the apparent limits of the universe, even imagining that with the aid of its infinitesimal members and the mechanics of the robot it could reach infinity. It nerved itself to achieve giddy heights, seemingly becoming god-

like—but ultimately turns out to be over-wound and the collapse is inevitable.

Rationalism is overworked. Our only salvation is to become "primitive," modest and strong enough to return to "ratio" in its genuine Catholic concept. Social Catholicism has been given the mission to lead people in the direction pointed out. It is the only way to escape from the impending chaos.

* * *

Let us come back to the point raised at the beginning of this series of articles, regarding the practical effects of Spengler's doctrine, i. e., in Germany. The exact details are of course known completely only to those immediately concerned. However, we may refer to what has filtered through.

Following the war, great efforts were made to devise new and better forms of living. In the industrial sphere without doubt the most interesting and far-reaching foundation was the "DINTA" (Deutsches Institut für Technische Arbeitsschulung—German Institute for Technical Work-Education). Dr. Voegeler, president of the German steel trust, was its head. But the real "soul" of the society was Dr. Arnhold, an engineer, who impelled the employers, in so far as they were members of the "DINTA," along the lines of "human engineering," as we would say in America. Arnhold, a man of high ethical and strong national sentiments, introduced into the factories under his supervision all essentials of "rationalization" from "tests" to shop management. He endeavored, however, to endow each measure with a concept and a background sufficient to justify it, as, for instance, the concept of community or nation, or even of vocation. In order to make community life a vital force in the workshop, young engineers were given special training and education, generally lasting six months. After this training these engineers were to be the leaders of the working people within the shop, especially of apprentices, not only regarding matters pertaining to their work, but also habits of life as well. Employers were induced to "talk" with their employees in order to promote mutual understanding. The workman was helped, by means of worth while forms of work-training and similar activities, together with contests of one kind or another, to gain self-confidence and a feeling of independence.

After Spengler had set forth his ideas, the "DINTA" men met with him to discuss the question how industry, as the leader in economic life, would be required to conform to the new trend of cultural life, what should be done in order that the industrial and economic activities might be made to promote "rationalization" in an age of a dominating "ratio." It is said workers of several large business firms received in their pay envelopes pamphlets containing extracts from Spengler's book. It was assumed they should be enlightened concerning

the trend of events in order that they could consciously adjust themselves to the new development. In this way it was expected they would acquire a wider background at a time of general industrial rationalization. Several new forms of rationalizing activity were added to the "DINTA" program, and Spengler himself was given the opportunity to address various industrial meetings.

Today, Arnhold is, in the German Labor Front, the president of the department of professional formation. His office in Berlin, charged with directing only the theoretical aspects of this program, has a staff of nearly 300 persons. Arnhold himself still adheres to his former high ethical standards. The question, however, is whether he will be able to make his ideas predominate—not merely in theory, but in practice as well. If so, he will succeed in raising even strictly "rationalized" work to a high ethical level. But he must conquer the natural antagonism that has overpowered less robust men. For ethics in an age of crude reason is deprived of adequate nourishment!

B.

An Opponent of Mono-Metallism

THE great injustice to which the article on "A Disastrous Monetary Policy," published in our June issue, refers, had a decided opponent in the late Sir Montagu Webb, an Englishman in East India, active in a number of important undertakings, such as railways, building societies, mutual banking, journalism, etc., etc. He was deeply devoted to Karachi which, the editor of *The Social Order* writes, "remained his first and last love, and there was hardly anything of importance in this great exporting center of India with which Sir Montagu was not connected since the beginning of the century." We refer to these matters with the intention of emphasizing his evident ability to judge of the effects of the monetary policy opposed by him on the people of India.

Dr. Gilani, editor of *The Social Order*, believes Sir Montagu Webb would be best remembered in India "for his ceaseless fight against the fiscal and monetary policies of the British Government in India. As a member of the International Bi-Metallic League, he adds, "Sir Montagu used his great talents and influence throughout the world and particularly in India, for the remonetization of silver." We further learn from this source that the closing of Royal mints against silver coinage was to Sir Montagu "one of the biggest monetary 'crimes' perpetrated by the ruling class." It was done, he thought, "to help the gold monopolists among International Bankers and its effect has been to concentrate both wealth and power in their hands. It has made the rich richer and the poor poorer."

But that is not all. Sir Montagu connected also the evils of the present world economic structure with the false cult of mono-metalism. He believed that large blocks of backward peoples were bereft of "money tools," because the coinage of silver was decreased to so great an extent, with the result that their purchasing power has well nigh ceased to be. "That is why," according to Sir Montagu, "there is so grave a depression at present in the world." He proposed opening the mints for free coinage of silver, and in order that there should be no serious inflation of money leading to uncontrollable rise in prices, he proposed the creation of Monetary Boards in each State.

His bold criticism of the anti-Indian financial policy of the British Government made of him a friend of the Indian people, trusted by them. Dr. Gilani is of the opinion that, had his advice been heeded by the British statesmen, India's economic distress could have been cured.

There is little room for doubt that mono-metalism was adopted because it favored both the financiers and the national economy of certain countries, principally Great Britain, France, and our own. No consideration was given to the effect mono-metalism would exert on the people of India and China. And this, although the economic decline of Spain has frequently been attributed largely to the inundation of the country with silver from America, while copper had been the standard coin of the realm sufficient for the needs of the majority of the Spanish people in the 16. century. The influence of this factor on the price revolution of that time, from which the Spanish people suffered perhaps more than the people of any other country of Europe, is stressed by many writers on Spanish history and the economic and political decline of the Spanish nation.

F. P. K.

WARDER'S REVIEW

The Potency of Ideas

THE age old belief that ideas rule the world finds new proof in facts referred to by a reviewer of J. L. Hammond's new book, "Gladstone and the Irish Nation."

Basing his statement on opinions expressed by the author of an evidently scholarly book, Mr. Raymond Mortimer writes:

"The sufferings of the agricultural proletariat in Ireland, like those of the industrial proletariat in England, were due not only to the rapacity of the propertied class, but to the accepted theories of the time. The doctrine of *laissez faire* in industry was not a mere excuse for sweating invented by the manufacturers, it was a justified revolt against the paralyzing effect upon trade caused by ill-conceived State interference. Similarly the peasant, Dr. Hammond points out, was considered an obsolete figure and an economic embarrassment. The Government believed that 'a society that kept its peasants was losing its place in the world of man.' Pitt and Peel probably believed this then as honestly as Stalin does now, but the results were ap-

balling. 'In ten years'—Peel is speaking—"252,000 peasant homes are destroyed and a million and a half of the Irish people cross the Atlantic.")

Liberalism exercised this selfsame evil influence on the land and agricultural land owners wherever it succeeded in imposing its principles and practices on a people. To the extent to which Communism is the last stage of Liberalism, the present tragic lot of the Russian peasantry under Bolshevism is merely another chapter of the story to which the reviewer refers.

Evil Effect of a Liberal Law

BOTH the heir and the executor of the great French Revolution, Napoleon I., permitted his counsellors to write into the Code which bears his name certain demands of the egalitarians regarding the division of a testator's property. By doing away with the feudal institution of *primo geniture*, which accorded with the customary laws still prevalent in a great part of France at the time of the Revolution, the Emperor of the French tempted the peasants to restrict the number of their children. It is therefore that, while even in our country at present the birth rate is highest in rural America, the dwarf family is common throughout the French countryside, excepting the Bretagne and Alsace.

An East Indian, Mr. K. C. Ramakrishan, having visited that country, contributed an article on "Agricultural Co-operation in France" to the *Madras Journal of Co-operation*. Early in the discussion he relates the following facts necessary to an understanding of his subject:

"France has been famous for her peasant proprietors who are hard to beat for skilled and hard work, for thrift and prudence. So anxious have they been to pass on their properties intact, without being affected by the operation of the Code Napoleon which prescribes equal division of property among children, that they have exercised a 'limitation of natality' which has resulted in a notoriously stationary population. Indeed after the War, which deprived her of a million and a half of her virile population, the townward drift has increased on account of industrial development, so that there is a lack of native working population on land, which is not quite made good by natural increase nor by immigrant labor from foreign countries."²)

It is not merely the ways of the transgressor, but also the way of the reformer that is hard. Viewing results of their efforts, one is frequently reminded of the warning expressed by Professor Francis G. Peabody: "Much social teaching shows the channel by the wrecks of ventures which have missed it. 'Do you know all the rocks in this harbor?' asks the captain. 'Every one,' answers the pilot, and as the vessel at that moment strikes, he adds: 'There is one of them now.'"³)

A Long Suffering Patient

THE continued necessity of assisting the farmers of the country with government bounties sufficiently proves all attempts of the past ten years to overcome the ills of agriculture have accomplished little more than save the patient from total collapse. According to an estimate, published by the Bureau of Economics late in the summer, cash income of farmers from products marketed, plus government payments, will amount to about \$7,500,000,000 in the present year, 1938, as against an income of \$8,600,000,000 in 1937 and \$7,944,000,000 in 1936. However, to these sums the value of farm products retained on the farm must be added.

Lacking subsidies, what would become of the farmers? In June of this year the Government paid farmers \$45,000,000 and \$35,000,000 in July. Nevertheless, farmers' total cash income, including government payments in this month, was 14 per cent smaller than in the same month of 1937. The recession of total cash income from \$751,000,000 in July of last year, of which only \$11,000,000 was in government subsidies, to \$644,000,000 twelve months later, indicates sufficiently the seriousness of the situation. Moreover, the present calendar year's record will continue unfavorable, it seems, to the end.

The pity of it is, American agriculture is the victim not of an acute illness which might be made to yield to treatment, but of a malignant cancer of many years growth. The writer has preserved the original copy of a press release "For publication, Monday morning, January 20, 1913," relating to the "Rapid Disappearance of Meat and Breadstuffs from the Exports of the United States." According to the figures for the calendar year 1912, "just completed by the Statistical Bureau of Foreign and Domestic Commerce," the value of cattle exported in that year was but \$3,000,000, speaking in round terms, against \$14,000,000 in 1911, \$24,000,000 in 1908, \$38,000,00 in 1906 and \$41,000,000 in 1904. The exportation of meat also showed a marked falling off, especially of fresh beef, the exports of which in 1912 amounted to only 9,000,000 pounds, against 354,000,000 pounds in 1901! "In other meats," the account relates, "there is a marked decline, though less proportionately than that from the fresh meats." Nevertheless, the total value of meat and dairy products exported in 1912 approximates only \$145,000,000, as against \$209,000,000 in 1906.

Breadstuffs raised on American farms also began to lose foreign markets during the first decade of the century. The newspaper release referred to says in this regard that exports of these commodities, "while showing a larger total (in 1912) than in 1911, are far below those of earlier years, the total for the calendar year 1912 approximating \$165,000,000,

1) New Statesman and Nation, Nov. 5, p. 728.
2) Loc. cit., Madras, June, 1938, p. 713-14.
3) The Approach to the Social Question, N. Y., 1909, p. 7.

against \$215,000,000, in 1907 and \$227,000,000 in 1901."

The effects of the World War on agriculture and agricultural prices hid the inevitable crisis even from the farmers of our country and, of course, the nation at large. But as soon as the international credit structure, this infamous modern Tower of Babel erected by the international financiers, collapsed, agriculture was bound to suffer the fate a false economic policy had prepared for it. Nor have the protracted efforts of the Federal Government to remedy matters availed against a condition which may be characterized thus: loss of foreign markets, due to various causes, leaves us with more farmers and cultivated land than we have any need of.

Warranted Price Fixing

AN all in all appreciative article on "Labour in New Zealand," published in the *Economist*, toward the end objects to the far-reaching extension of State control over producers' control-boards and semi-monopolistic institutions existing in that country. As a typical example "of this bureaucratic control" the London weekly points to the Pharmacy Plan, "by which control is exercised, under a Director of Pharmacy, over the number of retail chemists [druggists, as we would call them in America] and the prices charged for dispensing, while the retailers are also provided with the advantage of a large-scale buying organization."¹)

The avowedly Socialist administration of New Zealand might have done much worse than establish the control complained of. No one acquainted with the unsatisfactory conditions existing in the retail drug business of our country will agree with the *Economist's* strictures on the subject. The very fact it has been necessary to establish special apothecary shops, found at least in larger cities, to which many physicians advise their patients to take their prescriptions, indicates that both the public and conscientious druggists need protection from cut-rate "druggists."

In the corporative society pharmacies would be subjected to the control an institution of such evident importance for the welfare of the people would seem to demand. But, while the Association of Approved Pharmacies, as the organization might be called, would exercise police power over its members, the number of retail pharmacies permitted to exist in any commune would be determined by public authority. In Germany the prescription pharmacy remained a monopoly even in the 19th century after Liberalism had come to hold sway, and the number of pharmacies in a city was proportionate to the number of inhabitants. Legal prices for drugs were retained in accordance with long established tradition.

¹) Loc. cit., Oct. 8, 1938, p. 58.

So important did this matter of prescribing the price of drugs and the charges for compounding prescriptions appear to governments of States and communes in former days that pharmaceutical price-tax lists were published from time to time. One of the three in the writer's possession, issued in 1643 by the Magistrate of the Free City of Frankfort, also stipulates the fees physicians were permitted to charge for their services. They varied in accordance with circumstances and the social and economic status of the patients. Even the fee to be asked in case of a call from outside of Frankfort was established by mandate. But, according to a pertinent passage of the decree, "men of rank and the nobility know well enough how to reward the physician's painstaking efforts and sacrifices. Therefore medical men are accustomed to leave the matter to the discretion of such persons."

It is in the System

SO long as the spirit of Capitalism dominates finance and industry, efforts to improve the condition of the workers permanently and to make of them an integral part of the middle class, independent to the extent to which ownership grants self-reliance, will remain unavailing. The urge to profit and the pressure competition exercises on capital are bound to tempt financiers and enterprisers to cheat labor by surreptitious means of the advantages it has attained at great sacrifice.

As a case in point the stretch-out may be mentioned, to which a correspondent, writing from Rhode Island to *Textile Notes*,¹) published by the Labor Research Association, refers as prevalent in certain mills in his State producing certain material:

"In 1932 weavers ran two looms and made \$28 to \$30 a week. In 1934, they ran four looms and made \$32 to \$33 a week. At the end of 1934, they were running eight looms (automatic), making an average of \$20 a week. A few months later they were put on piece work, and their wages were reduced to only \$17 to \$18 a week.

"In 1937, when the TWOC drive began, they received a 10 per cent raise, wages rising to \$21 to \$23 per week. In the spring of 1938, the weavers were tending 12 (automatic) looms at \$24 a week, standard pay.

"In August, 1938, some weavers were placed on eight box looms (non-automatic) at \$17.75 a week. The last week in August these weavers were put on piece rates, and now average only about \$16 per week."

Brought to bay and made to share its gains with labor, capital is held by the very principle which enthroned it in the modern world, to seek means to curtail the worker's apportioned lot, because its highest destiny under the prevailing system is profit. Forced to adopt a liberal attitude toward flesh and blood, it will soon repent and play the part of the dog who, according to the proverb, returns to his vomit.

¹) Loc. cit., Vol. 8, No. 6, Oct., 1938, p. 4.

CONTEMPORARY OPINION

When James J. Tunney (we are not sure of the initials) said some weeks ago that few distillers have any sense, he uttered an opinion that will soon be generally accepted. We reached that conclusion many years ago. Time and Prohibition have but confirmed it . . .

The distillers' I. Q. is not high, it is true, but that of some of our legislators is lower. The distillers regard whiskey as a commodity which, sold widely, will yield them a handsome profit. Our legislators regard whiskey as something that can be taxed.

Both viewpoints are hopelessly wrong, and that is why the legislation for the regulation of the traffic since the demise of Prohibition has been unsatisfactory, and has been growing more unsatisfactory year by year. The simple truth is that the traffic in whiskey constitutes a social problem which calls for the most careful supervision in the interest of the common good.

*America*¹⁾

Of late there has been a notable resurgence [in England] of talk about emigration to the Dominions. Its motive is clear. Finance is becoming concerned about its returns on invested capital there. Nothing must impede the flow of tribute from the new lands. That it means the exhaustion of the old land at home and the new land abroad is nothing to Mammon. The High Commissioner for New Zealand desperately or innocently, gave the game away when he said in a recent statement:

"The ultimate effects of this far-reaching marketing scheme have yet to be seen, but I forecast that when its full purport and its influence upon the stabilization of land values and farming incomes are perceived by the people of this country, it will give the liveliest sense of security to all who have invested money in New Zealand development loans."

No. It is true, as Mr. Kenrick said in a recent issue, "We have not realized that Capitalism is prepared to destroy the human race in order to save itself."

*The Cross & The Plough*²⁾

The problem of the Jews is fast becoming one of the gravest dangers to peace in the world today; for the tide of anti-Semitism is rising, not only in Germany and Italy, but throughout Europe, and even in America. The movement of Jewish refugees from Russia to Poland and Roumania, and from Eastern Europe to Palestine, as well as from Germany to Czechoslovakia, France, England, and the Low Countries, has everywhere led to an inflammation of antagonism against them. Their economic competition has injured many in business and professional life; the political and financial

influence of this alien international race is distrusted by nationalists, while the radical views of many of them—especially among the "intelligentsia"—are detested by those who stand for the social and moral traditions of the West . . . The Liberalism and the financial power to which, in the nineteenth century, the Jews owed their security, are everywhere breaking down; and we are faced with the problem of safeguarding their position on a new basis . . .

One thing is certain—that the Jewish problem cannot be solved by denying its reality, and representing it as a "myth" devised by dictators and other fanatics for the oppression of the innocent. The abominations of Hitler should not blind our eyes to reality in this matter; for, until the reality is faced, there can be no hope of any mitigation in the suffering of these unhappy people.

The Tribune (Catholic)
Melbourne

Ninety-two percent of the American people believe that the National Labor Relations Board has been partial to the CIO. This is not a guess, but the result of a cross-section survey made by the American Institute of Public Opinion under the direction of Dr. George Gallup.

The American Institute of Public Opinion has been unusually successful in gauging the opinion of voters on many questions throughout the United States. It has predicted elections accurately. According to the American theory of government, public opinion, speaking through Congress, is the controlling force. Congress creates policy based on public opinion, and the President executes that policy.

The first sign of the decay of democracy, therefore, is in the flouting of public opinion either by Congressmen or by boards set up by Congress. It has been the contention of the American Federation of Labor and its affiliates that the National Labor Relations Board has flouted public opinion. In its high-handed policy of interpreting the National Labor Relations Act as it saw fit, it has gone outside of the law and carried on the private, personal opinions of its members.

*The Carpenter*¹⁾

For the most violent and lawless people in the world, Americans cling amazingly to their "law and order" myth. We live in a complicated and fragile civilization, where it is conceivable that a violent wrench might send the whole structure toppling. Many of us have the feeling that what separates us from anarchy is principally the accumulated crust of convention, otherwise known as "law."

The Nation

¹⁾ Loc. cit., Oct. 22, 1938.

²⁾ Organ of the Catholic Land Association of England and Wales. Loc. cit., Vol. 5, No. 1, p. 6.

¹⁾ Official monthly of United Brotherh. of Carpenters and Joiners. Loc. cit., Nov. 1938, p. 10.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

Father Jacquinot, the French priest who planned the Nantao refugee zone in Shanghai, has announced the success of his efforts to establish a similar zone in Hankow. He states that the zone has been recognized by the Japanese and Chinese.

Father Jacquinot's initiative with regard to "neutral zones for refugee civilians" is not only a great work of mercy but a statesmanlike attempt to solve the problem of the unhappy civilian in modern warfare.

Labor relations and the history of labor in the United States will be emphasized during the 1938-39 term of the Bellarmine School of Social Sciences, it was announced by the Bulletin of the C. Y. O. of New York. Sessions will be held at St. Ignatius School.

Every Catholic organization in the city has been invited to send one or two members to attend the courses, organized to explain the attitude of the Catholic Church toward contemporary problems. Rev. Earl J. Carpenter, S.J., is regent of the school.

The Apostleship of the Sea will henceforth be represented in the Diocese of Seattle by Rev. H. A. Reinhold, who has been appointed Seamen's Chaplain for the ports of Seattle, Tacoma, Everett, Bellingham, etc., by the Bishop of the See, Most Rev. Gerald Shaughnessy, S.M.

Rev. Fr. Reinhold was formerly Port Chaplain at Hamburg, Germany, and arranged the successful meeting of the Apostleship of the Sea, held in that city a few years ago. While in Europe, he was one of the most ardent promoters of the movement which originated in England.

The wish of the Archbishop of Bombay for the formation of a Physicians' Guild was expressed by him in the following letter, addressed to a number of Catholic doctors in his episcopal city:

"The influence of Catholic Doctors is a matter of urgent importance at the present time both to the Church and to the Nation.

"Abroad, the best means of equipping and mobilizing such a Christian force has proved to be the formation of a Catholic Guild of Doctors. In the hope of extending to India and to the Doctors themselves the same benefits, I look forward to hearing your views at a meeting to be held here at 5 p. m. on October 23rd, the Sunday after the Feast of St. Luke, 'the Beloved Physician' and our Patron. I propose that all who can stay shall adjourn at 6 p. m. to the church for a short sermon, when I shall announce the formation of the Guild followed by Pontifical Benediction."

VOCATIONAL TRAINING

In connection with the announcement that five day-schools had been opened last year on reserves to meet the educational requirements of Canada's increasing Indian population, the *Canadian Resource Bulletin* declares:

"Progressive attempts have been made to bring the educational policy into closer conformity with the actual needs of the Indian children with special emphasis on manual training and vocational instruction. Residential schools are now equipped to provide worth while instruction in agriculture, carpentry work, boat-building,

tailoring, dressmaking, cooking, hand-loom weaving and physical culture. A program of vocational training is also being put into effect in rural one-room day schools where accommodation is available. In areas where the livelihood of the Indians depends largely upon the game, resources boys of teen age are afforded opportunities for practical training in hunting and trapping. The revival and advancement of Indian handicraft has been given particular attention, and the tendency and willingness of the Indians to recognize the value and distinctiveness of their arts and crafts has been most encouraging. The response of the Indians to the efforts to advance them to a position of independence and self-support has been a major factor in the success of the work." (We, on the other hand, are stretching the first "Century of Dishonor" into another hundred years of disgrace—in the name of Democracy, we suppose.)

SELF-SUFFICIENCY

No people are completely self-sufficient unto themselves, even not in a purely economical way. American steel producers are wholly or in large part dependent upon foreign sources for seven of the twelve principal non-ferrous metals used in the manufacture of steel, according to the American Iron and Steel Institute. Nearly all of the chromium, cobalt, manganese, nickel and tin, and a substantial part of the supply of tungsten and vanadium, consumed in recent years by the steel industry of the United States, came from foreign countries.

Domestic resources of aluminum, copper, molybdenum, lead and zinc, however, have been sufficient to supply the needs of American industry. Relatively insignificant amounts of chromium, manganese, nickel and tin have been produced here in recent years. The United States consumes 40 per cent of the world's chromium, however, 20 per cent of total manganese, 50 per cent of the nickel and 45 per cent of the tin.

Chromium is imported from Africa, Cuba, Greece, New Caledonia and Oceania, while manganese comes from Russia, the Gold Coast, Brazil and India. Principal sources of nickel are Canada, Norway and New Caledonia. Supplies of tin are imported principally from British Malaya, the United Kingdom, and Netherlands India.

STATE SOCIALISM

State Socialism has progressed to a remarkable degree in Uruguay, the smallest country of South America in area, with a population of only two million people. A third of the population is concentrated in Montevideo, the leading city and port of the country.

According to Dr. Simon J. Hanson, whose book, "Utopia in Uruguay," was published earlier in the year, this Latin-American republic has entered the field of private business on an extended scale, and derived a profit of one hundred million dollars from this source in twenty years. It has a State insurance department, which sells life and fire policies. It markets petroleum products. It packs meat, manufactures alcohol, and operates fishing trawlers. It operates a monopoly of electric light and power, loans money to farmers, and money for building homes. Existing laws provide for an eight-hour day, minimum wages, State medicine and an elaborate social security system.

The development of State Socialism in Uruguay is largely due to José Battle y Ordoñez, twice President of the Republic (1903-07, 1911-15), and member of the National Council of Administration from 1920 until his death in 1929. Hostility to foreign capital was one of Battle's reasons for advocating State monopoly of certain industries. He predicted that "the modern State would enter industry when control by private interests vests in them authority inconsistent with the welfare of the State; when a fiscal monopoly may serve as a great source of income to meet urgent tax problems, when the continued export of national wealth is considered undesirable."

MASONRY

According to the *Osservatore Romano* the "Masonic Yearbook," for 1939, contains information on the present condition of Masonry.

Lodges have been suppressed in Soviet Russia, Hungary, Italy, Portugal, Germany and Austria. Although no actual decree of suppression has been issued against them in Turkey and Rumania they are in those countries not permitted to exist. In Finland and Brazil their activities are to a considerable extent impaired. Nevertheless, says the publication referred to, the significance of these prohibitions should not be overestimated.

SUPERSTITION, A SERIOUS PHENOMENON

The significance of superstitious practices as symptoms of cultural and social degeneration is not sufficiently recognized at present. The opinion on the subject expressed by Prof. Otto-mar Krueger, president, Concordia (Lutheran) College at Fort Wayne, Indiana, on a recent occasion, is worth pondering. He said:

"No other nation patronizes so many so-called miracle men, such an innumerable host of soothsayers, fortune tellers, spiritualists, crystal gazers, as the American nation. No other country is so overrun with characters purporting to bring additional revelations from heaven, more definite knowledge concerning eternity, than our own United States. Nowhere else are such vast sums of money spent foolishly each year to help fill the coffers of cheats, charlatans, and mountebanks as here."

LUXURY

The brutality exhibited at knock-out boxing matches both by the principals and the spectators removes them from the realm of sport and reveals them to be emanations of the pagan spirit that prevailed in the Roman arena. A spectacular event of this kind has been well described thus:

Eighty thousand screaming prize fight fans paid one round million dollars to see a black brute knock out a white brute in a two-minute round at Yankee Stadium, New York. An ambulance took the white challenger to the Polyclinic Hospital suffering from spinal and kidney injuries inflicted by the Negro champion.

The Negro "winner" of this brutal encounter was paid \$321,245 for the two minutes legal assault upon the white loser, or at the rate of \$2,590 per second. The President of the United States receives \$205 per day of 86,400 seconds; the President receives one-fifth of one cent per second, while the Negro prize fighter receives \$2,590 per second, which the highest salaried "office" in the world. The Federal Government took a cut of \$90,000 and the State of New York \$47,000 as their share of the "gate" in this prize exhibition of jungle brutality, exceeding the savagery of the bull fights in Spain and Mexico.

THE FALLING BIRTH RATE

In spite of the danger inherent in decreasing population, the birth rate continues to fall in most countries of Europe. Between 1933 and 1937 the proportion decreased in Switzerland from 16.4 to 15; in Belgium from 16.5 to 15.2; in Holland, from 20.8 to 19.8; in Czechoslovakia, from 19.2 to 17.2; and in France from 16.2 to 14.7.

England has had a feeble increase. Birth rate in 1937 was 15.4 to the thousand compared with 14.9 in 1933. Germany presents the one solid exception in a Europe of falling birth rates. In 1933, its birth rate was 14.7 a thousand, in 1937 it was 18.3.

THE MAGAZINE EVIL

According to H. N. Pringle, our country's unenviable distinction in world leadership, as to publication of indecent and crime-exciting magazines, was acquired in the period of 1914 to 1938, when our periodicals, depicting lust and gore, rapidly rose from less than 30 to about 700, if we include the 162 defunct ones, many of which are still "best sellers" in hundreds of "resale magazine" stores.

In addition to our 6,412 legitimate and educational magazines, we have these hundreds of infectious products of pornography, so filthy and fiendish in text, illustrations and even advertisements that our official Directory of Newspapers and Periodicals (by N. W. Ayer & Son, Philadelphia) will list only thirty-six of the less offensive ones. Good and evil spawn their own kind, and six days is the average period now between successive births of this foul literary brood, nearly two hundred of which have been forbidden entrance to the Dominion of Canada.

DECENTRALIZATION OF INDUSTRY

A story of the change from large logging operations and high-capacity sawmills to a swarm of very small operations and diminutive sawmills is told in "The Small Sawmill in New York," a publication written by Professor Nelson C. Brown, just published by the New York State College of Forestry at Syracuse University.

This bulletin deals with the history of logging and lumber manufacture in New York State. It gives the classifications of ownership, the kinds of timber and the merchantability of the timber, tells of the annual drain upon the forests, current annual growth, values, reasons for the establishment of small sawmills, and the relation of the present industry to the practice of forestry. Professor Brown states that the small sawmill has made a definite contribution to the development of community life throughout the state.

EMPLOYMENT OF MARRIED WOMEN

The question whether marriage should disbar women from employment is attracting more and more attention. Thus far no agreement of opinion has been reached, however. In Germany the restrictions imposed on the admission of married woman physicians to social insurance funds was extended to married woman surgeon-dentists and dentists. In the Netherlands an Act of 1935 required the resignation of married women teachers on their marriage; an

Act of 1936 imposed the same obligation on all married women teachers already on the staff of public and private elementary schools.

On the other hand, in Chile married women were again allowed to conclude contracts of employment. Furthermore, a Cuban Decree (1937) which, by the way, confirms the principle of equal wages for equal work, prohibits the dismissal of women workers for the reason of marriage.

The president of the Open Door International, Anna Westergaard, declared in her address to the Fifth Conference of the organization, conducted at Girton College, Cambridge, England, on July 25, that one of its objects is "to secure for a woman, irrespective of marriage or childbirth, the right at all times to decide whether or not she shall engage in paid work, and to ensure that no legislation or regulation shall deprive her of this right."

WPA WORKERS

A special survey of a cross section of emergency employees, conducted by the Institute of Public Opinion, revealed that for the majority of persons on relief their WPA jobs have been easier than the private jobs most of them held before.

The survey, conducted by the American Institute of Public Opinion, asked: "Do you find the work you are doing in WPA harder than your former job?" The consensus is:

Harder	41%
Easier	59%

Those who say they have found their WPA jobs harder tend to blame the fact they have failed to get jobs in their own line of work. But the majority find their jobs easier because: (1) "you have some days with not much to do"; (2) "nobody drives you the way they do in factories," and (3) "it doesn't take as much strain and concentration." The fact that most WPA workers have found their jobs easier may be one reason why an overwhelming number of them say that they like their jobs.

The Institute asked:

"Do you like your WPA job?"

Yes	72%
No	28%

Again, the severest objections came from persons who feel that they have been given work that they are not able to do. Others say they like their jobs well enough, but that they "don't like being on relief."

LEGALLY GUARANTEED PRICES

Several Governments have tried to aid agriculture by establishing guaranteed prices for agricultural produce. The expected success has not, however, resulted from such attempts. In England, for instance, the National Farmers' Union is dissatisfied with the existing arrangements for price guarantees for wheat, oats, barley and bacon pigs, and wants the Government to establish an independent body to fix and adjust minimum prices in the light of changing costs of production.

It also demands quantitative regulation of imports, or, if these two concessions are not granted, a revision of trade agreements followed by the imposition of import duties on all types of agricultural products, from whatever source. These demands are supported both by the argument from rural depopulation and the decline in the cultivated areas, and on the plea of national emergency, calling for a larger home production of food-stuffs in view of the danger of war.

CO-OPERATION

A first step toward manufacturing durable goods for members has been inaugurated by the State Exchange of the Nebraska Farmers' Union. In its own building at Omaha wagon boxes are now made and labeled "Co-op."

It is said to be a better box than commercial boxes of the same class, and is made at a cost that enables the Exchange to sell it at less than the price for similar boxes produced by manufacturers. With additional help recently employed, the little factory can turn out 10 wagon boxes a day.

UNICAMERAL SYSTEM

Constitutional amendments to create a unicameral legislature in Michigan will be introduced in the 1939 legislature by a subcommittee of the State's Legislative Council, it has been announced by *State Government*, organ of the Council of State Governments.

Representative George A. Schroeder, chairman of the Michigan Council, has indicated that unicameral measures may be offered to the legislature without recommendation.

MARRIAGE LOANS

At the annual general meeting of the League of National Life held in London, the following resolution was adopted: "That this meeting of members of the League of National Life accepts the general principle of marriage loans and authorizes the Executive Committee to formulate a scheme to carry it into effect."

The League's president, Dr. F. J. McCann, in advocating the acceptance of the terms of the resolution, defined the difference between family allowances and marriage loans and added that both should be made part and parcel of a wider policy that should be taken up by the nation. Outlining his plan for the institution of marriage loans the speaker pointed to the examples provided by Germany and France. The best results had been obtained by marriage loans in those countries.

Dr. McCann suggested that the League should urge the necessity for the introduction of a Bill during the ensuing session of Parliament to provide for marriage loans. The backing up of such a Bill was described by a member of the meeting as a great opportunity for the League of National Life. Another view expressed was the danger of the State getting an enormous grip on family life which might influence it for evil.

UTILIZING WASTE MATERIAL

Among the many problems that engage the attention of the Canadian Department of Mines and Resources is the utilization of the large quantities of wood waste that occur in lumbering operations in Canada.

The manufacture of charcoal from this waste would help to solve this problem, if a local market could be found to absorb it. But charcoal, because of its bulk, cannot be transported any great distance economically, and there is only a limited demand in Canada, where it is chiefly used for lighting fires and for cooking. Other uses are in the manufacture of metallurgical products, chemicals, black powder and poultry food. It is also used in the purification of water, as a decolorizer, and deodorizer. In Europe successful attempts are being made to use producer gas from charcoal as a fuel for heavy trucks. Such a fuel is considerably cheaper than gasoline, and, if adopted in Canada, would increase the demand for charcoal.

HISTORICAL STUDIES AND NOTES

A Forgotten Benefactor of the Church in the U. S.

I.

JOSEPH Ferdinand Müller is indeed one of the "forgotten men" in the history of the German Catholic emigration to foreign lands, a priest without whom the Catholic Church in North America could never have achieved the progress and development she enjoyed. Although Müller neither lived nor worked in North America, his labors on behalf of the German immigrants in the United States were of far greater importance than might appear at first sight. While not a pioneer-priest himself, Müller nevertheless dedicated his life to the great mission of the pioneer-church of America, even though he remained at home in Munich. He blazed the way for many individuals and for their activities in the New World.

Born in Tirschenreuth, Bavaria, on Oct. 19th, 1803, the son of a respected horse-shoer, Johann Nikolaus Müller, young Joseph Ferdinand was given the opportunity to study at the Gymnasium only through the help of several Munich relatives, since his father had died at an early age, leaving five other children. In deference to the wishes of his relatives, but also because he was inclined toward the teaching profession, to which he desired to dedicate his life exclusively after he had spent a few years in pastoral work, Müller, then a student of theology, petitioned Archbishop Gebattel for acceptance into the Archdiocese of Munich. His request was readily granted, inasmuch as he could show that his reports were "not at all discreditable," as he stated modestly. Thus, an undated certificate issued by the Clerical Seminary speaks of him as having been "an instructor of canon law, with honors," and as a choral teacher, well educated and thoroughly dependable, although somewhat sickly and of variable health. For this reason it was advisable that he be placed in a position agreeable to his health, and one not far removed from medical assistance.

On Aug. 21st, 1830, Müller was ordained to the priesthood. He was appointed co-adjutor at Rosenheim and shortly afterwards to the parish of St. John Nepomuk in Munich, where he was entrusted with the catechetical instruction of apprentices at the Bürgersaal. Some time later he was appointed instructor of religion at the boys' school at Holy Cross, and delegated to deliver the monthly sermons at the Church of the Holy Ghost. From 1833 to 1841 the young priest served as Chaplain to the sick and convalescent in the Cathedral parish in Munich. During the cholera epidemic he distinguished himself by "such zeal, such devotion to duty and self-denial" that in the Directory for 1838¹⁾ he is given special honorable mention.

His position at the Munich Cathedral brought the zealous priest into close contact with one of the leading members of the clergy stationed at the Cathedral, Fr. Karl Stumpf. Through this untiring promoter of the mission movement, which developed in Munich during the thirties of the last century, Joseph Müller apparently was won over to the cause of the missions. When, after many long drawn out deliberations with the Bavarian Government,²⁾ King Ludwig I. on Dec. 12th, 1838, established the Ludwig Society for the assistance of foreign missions, Fr. Stumpf was appointed its director, and Fr. Müller first secretary. Müller had ample time to devote to mission work after his appointment as chaplain of the Maxburg chapel in 1841; in 1845 he was named director of the Mission Society, as Fr. Stumpf was compelled to withdraw from active participation in mission affairs because of his appointment as first pastor of the new Ludwig's Church in Munich. For ten long years, ending in February, 1855, Fr. Müller continued in office. How great were the burdens he shouldered is indicated by the fact that upon his retirement his work was assigned to three men.³⁾ Referring to the reasons for his resignation Müller wrote:

"It is jealousy on the one hand, lack of confidence on the other, and for my own part a just pride, based on a conscientious fulfillment of the duties I assumed. *My honor demanded my retirement from the Mission Society.* It required great effort to decide to resign from a society in whose founding and development I had assisted, and for many years directed, making great sacrifices of time and personal resources."⁴⁾

The full measure of the confidence he had gained for himself through his work as director of the Bavarian mission society, Court Chaplain Müller was soon to experience; time and again he was urged to reassume the directorship.⁵⁾ Fr. Müller continued to serve as adviser of King Ludwig in all mission affairs, and also as confidential adviser of six American Bishops (as their German Vicar-General, as it were).⁶⁾ Moreover, he continued to correspond with the missionaries who recognized in him, and not in the new bureaucratic administration, a true friend of the missions.

Special personal honors were never accorded this industrious man; no title of office or honor was ever bestowed on him, unless one is to consider the bestowal of the Order of Knight

1) Directory of the Catholic Clergy of the Archdiocese of Munich-Freising, 1838, p. 132.

2) Cf. W. Mathäser, The Beginnings of the Catholic Mission Movement in Bavaria, and of German Elements in Foreign Lands, (North-America) at the time of Ludwig I. Klerusblatt, Eichstätt, 1928. No. 43-50.

3) Müller to Bishop Henni. 12-5-1855. Diocesan Archives of Milwaukee.

4) Müller to Ludwig I. 9-3-1855.

5) Müller to Abbot Wimmer. 27-5-1858. Founders. Archiv S. Vincent, Pa.

6) Müller to Ludwig I. 9-3-1855.

of the Holy Sepulchre and the Sicilian Order of Francis I. a special honor for a man who was in constant touch with the highest officials of Church and State at home and in foreign countries. At his death on Feb. 3rd, 1864, Court Chaplain Müller was already a "half-forgotten" man. A brief notice in the *Allgemeine Zeitung* has no more to say of him than this:

"Yesterday morning Court Chaplain Fr. Müller died here in his 61st year. He was well known and highly respected for his zeal and accomplishments on behalf of the missions; for a number of years he was director of the Mission Society. Under his supervision many, especially Negro girls, were bought and released from slavery, brought to Bavaria and educated in Bavarian convents."⁷⁾

But what is the significance of this simple hardworking Court Chaplain, at whose death the internationally famous Augsburg paper (*Allgemeine Zeitung*) knew not what to mention except the Negro girls who, it is true, had created a sensation in the streets of Munich?

Joseph Ferdinand Müller was well informed, by means of letters and verbal accounts of missionaries and German settlers, of the conditions and the domestic, agricultural, religious, and cultural needs of the German immigrants in North America. He was aware that there were far too few priests and schools in comparison with the number of German colonists. The Germans, especially the Catholic Germans, had been left to shift for themselves, without cultural assistance. Therefore, it seemed evident that it was only a question of time before the immigrants who had left their homes in Germany, whether for financial, family, or political reasons, would be alienated from German traditions and lost to the Catholic faith. It is true, much was written in the German press concerning these matters. Proposals were made and attempts undertaken to remedy conditions, but lasting results had not been achieved by anyone. Fr. Müller hoped from the very beginning of his work as co-laborer in the Ludwig Mission Society, to direct the organization in the interests of Catholic Germans in foreign lands.

The mission movement arose in Bavaria, as it did in Austria,⁸⁾ to meet the needs of the German immigrants. To Müller it was more important to preserve the Catholic Faith and the German spirit among the settlers in North America than to convert the heathens. Consequently, he aided every movement intended to further these ends. However, in these endeavors he proceeded systematically and carefully. He was convinced that the German settlers would not be permanently benefited by the building of a few German churches or the establishment of isolated German settlements,

but that they would be substantially helped by the training of a German-American clergy. Hence he co-operated wholeheartedly with the Redemptorists in the founding of a German seminary in Baltimore in 1841. Writing to the newly appointed Bishop of Milwaukee, the German-Swiss John Martin Henni,⁹⁾ whose intimate friend he was, he expressed the following opinion upon learning that Bishop Henni also intended to establish a seminary to train German-American priests:

"I was gratified beyond measure to learn of your appointment to an Episcopal See. We entertain great hopes for the welfare of the Germans, which alone can be achieved by Your Lordship. Only this can I say to you: that we here in Munich will do everything possible to assist your diocese and to further its progress. We shall keep our eyes on that German Bishop who desires to found an institution to supply future shepherds of souls for all poor Germans, and toward which end, if I am not mistaken, you have already made reference at a Council. Therefore, I beseech you to send a request to the Central Directory of the Ludwig Missionary Society, explaining your wishes and plans, and especially those referring to the founding of a seminary for German priests. We in Germany will then probably place at your disposal all the funds offered for the erection of a seminary of this kind. But I also beg of you not to propose visionary, fantastic or costly plans, but to begin humbly and end gloriously. We shall do all we can in Germany to train young men, and to encourage those so inclined to go to America, there to complete their studies under the supervision of their Bishops, and to receive final Orders."¹⁰⁾

Unfortunately, Bishop Henni's plans did not materialize immediately, much to the sorrow of Court Chaplain Müller. Henni had already purchased a house and garden for his seminary,¹¹⁾ but the enterprise was abruptly halted. Perhaps because greater results were expected in Munich from another proposal, viz., the building of a Mission House in Germany, to be directed by the Redemptorists. It was suggested this House be established at Alttötting, Bavaria. Fr. Müller wrote Bishop Henni regarding this matter as follows:

"I am entirely in accord with you that in America a German-English seminary should be erected, similar to the one in Strassburg, which is German-French. However, many new difficulties have arisen. Our King has fallen in with the idea of a German Mission House, which is being promoted on all sides, and has

⁹⁾ Bishop Henni was at that time the only German-born Bishop in North America.

¹⁰⁾ Müller to Bishop Henni, 6-7-1844, Diocesan Archives, Milwaukee.

¹¹⁾ Salzbacher, D. J. My Trip to North America in 1842. Vienna, 1845, p. 372. Later on Bishop Henni, together with Dr. Salzmann and Michael Heiss, under great difficulties founded the "Salesianum" in Milwaukee. It was opened in 1856.

⁷⁾ *Allgemeine Zeitung*, 1864. Supplement 36, p. 580.

⁸⁾ Cf. W. Mathäser, op. cit., p. 561.

ordered that reports regarding it be made to him personally. Moreover, as King of the pro-Germans he is pleased with the suggestion, and has therefore decided to build a German Mission House in Altötting . . . It is a great and important matter, and shall in time be of value to all America.

"God has ordained that you, as a member of the Hierarchy, shall be another Las Casas for the Germans. Do not, therefore, tire of building, of completing and of ornamenting. Whatever we can do will surely be done; because we are anxious to prove that the Germans too can accomplish something"¹²⁾

When the contemplated Mission House at Altötting, for the opening of which everything had been prepared, came to naught, because at the last moment the Belgian Provincial and Mission Director of the American Redemptorists, P. Friedrich von Held, entertained what he considered well founded reasons against the project,¹³⁾ the Benedictine of Metten, P. Boniface Wimmer, submitted an entirely new proposal.¹⁴⁾ This plan received the enthusiastic endorsement of Court Chaplain Müller, who did all in his power to further Wimmer's scheme, viz., to found a German Benedictine Monastery in North America, a monastic seminary for German boys that would provide a German speaking clergy, sympathetic to the Germans in the United States. The fact that Fr. Wimmer was able to realize this project and to lay the foundations for the establishment of St. Vincent Abbey and its branch foundations—an accomplishment few optimists even dared dream of—was due in part to the efforts of Fr. Müller.¹⁵⁾

Long before the migration of the first Bavarian Benedictine monks in 1846, Fr. Müller and the co-founders of the Ludwig Mission Society were convinced that members of an order would be best fitted to assist the colonists spiritually and to establish a German school system in America. This conviction had been expressed as early as 1841, when serious complaints concerning the use of German mission monies by the French Society for the Propagation of the Faith at Lyons were voiced.¹⁶⁾ The Ludwig Mission Society had written to the Ordinaries of Augsburg and Regensburg, stating that a memorandum had been sent to Lyons, indicating:

"that it is the opinion of the Munich Society,
"1. That all missions in Asia and America

¹²⁾ Müller to Bishop Henni, 19-12-1845.

¹³⁾ Without the knowledge of his superior, P. Paserat in Vienna, and of the Altöttinger Rector, P. von Bruchmann, who were in favor of the Mission House in Altötting.

¹⁴⁾ *Augsburger Postzeitung*, 1845. Supplement 9c.

¹⁵⁾ Cf. W. Mathäser, King Ludwig I. of Bavaria, and the founding of the first Benedictine Monastery in North America. Studies and Reports. O.S.B. Munich, 1926, p. 123-182.

¹⁶⁾ Cf. King Ludwig I. of Bavaria and the German Catholics in North America, in „Der Auslandsdeutsche," Stuttgart, 1926, No. 321 ss.

could have no firm existence so long as they were not conducted by religious orders, being administered instead by Bishops who had no seminary for the training of a clergy adapted for the missions, but were compelled to rely on a few priests from various countries of Europe, some of whom were not entirely dependable.

"2. It was requested of Lyons to labor for the inauguration, wherever possible, of establishments of orders and to entrust to them educational and training schools, and to allot to them the means, in order that missionaries from among the natives might be obtained."¹⁷⁾

In 1844 the Ludwig Mission Society was separated from the Lyons Society for the Propagation of the Faith, and Munich was now able to apportion its mission funds as it saw fit. It was also possible now to enlist the co-operation of German religious in the work of ministering to the colonists abroad. It was in work of this character lay the principal achievement of Fr. Müller. He knew how to stimulate the interest of additional monasteries and convents of Bavaria in the cause of the German settlers. The success of Fr. Boniface Wimmer's project served only to strengthen his resolve. Prompted by justifiable pride, he once wrote to his friend, Bishop Henni, in Milwaukee:

"I have aided the Germans wherever I could, and I can say for the honor of God, that through me seven religious orders were transplanted from Bavaria to the missions. But *sunt certi denique finis*."¹⁸⁾

Among the orders referred to by Fr. Müller were the Benedictines who, under the leadership of Fr. Wimmer, arrived at St. Vincent, in Pennsylvania, in 1846, and the Premonstratensians of Witten, near Innsbruck, who, in the same year began their labors in Sac Prairie, Wis. Others were the School Sisters of Notre Dame, from the convent at Munich, who, in 1847, came to St. Mary's, Pa.,¹⁹⁾ and the Ursulines of Landshut, who arrived at St. Louis in the same year. In 1852 the Benedictines of St. Walburga in Eichstätt, left for Pennsylvania, and at the same time members of the Franciscan conventuals, Oggersheim, arrived in Texas. Finally, Dominican nuns from Holy Cross, in Regensburg, came to Williamsburg, near New York, in 1853. As the eighth order, Court Chaplain Müller transferred the Capuchin Monks to the Milwaukee Diocese in 1857. An attempt to bring the English Madams, B.V.M., to Wisconsin failed; instead of coming to America this group went to labor in the mission fields of India.

P. WILLIBALD MATHÄSER, O.S.B.

Munich

¹⁷⁾ Archives of the Ludwig Mission Society, Disposal of Gifts, 6-2-1841.

¹⁸⁾ Müller to Bishop Henni, 12-5-1855.

¹⁹⁾ Cf. W. Mathäser, King Ludwig I. of Bavaria as Patron of the German Spirit and Catholic Faith in North America, Gelbe Hefte, Vol. II, Munich, 1925, p. 616.

THE CENTRAL VEREIN AND CATHOLIC ACTION

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Communications concerning the Central Verein should be addressed to the General Secretary, **Albert Dobie**, 28 Tilton St., New Haven, Conn.

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Early Workingmen's Societies Had Approval of Archbishop Glennon

SINCE the beginning of the year attempts have been made to establish associations of Catholic workers. These attempts are the direct outgrowth of the recommendations of our Holy Father, expressed in *Quadragesimo anno*, that Catholic workingmen, members of neutral labor unions, should be organized in Catholic societies for the purpose of guidance and instruction.

Organizations of this character are not something new in our country even. The late Father Meckel, S.J., of Buffalo, N. Y., founded St. Anne's Workingmen's Society in that city early in the present century, following European precedents. Frequent reference in such papers as the daily *Amerika*, of St. Louis, to the Christian workingmen's societies in countries such as Germany, Austria, Switzerland, and other parts of continental Europe, led to

the inauguration of a number of such societies in St. Louis. Prime movers of the undertaking were the late Rev. Albert Mayer, former spiritual director of the Natl. Cath. Women's Union, and Mr. F. P. Kenkel, editor of the *Amerika*. However, they enjoyed the co-operation of such men as the late Monsignors Francis Goller and Charles Wentker. Catholic workingmen's societies were, in consequence, founded in some eight parishes of the city, and were very soon federated in what was known as the St. Louis "Arbeiterwohl," or the St. Louis Workingmen's Welfare Association. Its constitution, formally adopted on July 8th, 1909, was granted approval by the Archbishop of St. Louis, Most Rev. John J. Glennon. His letter, dated Oct. 16th, 1909, declares:

"I cordially approve of the proposed society, the 'Arbeiterwohl.' It is in line with the instructions of our late lamented Pontiff Leo XIII. The laboring man will find in its guidance the sound principles of faith and duty applied to the social questions of the day, while his true rights as a man and as a Christian will be faithfully expounded and protected."

Of all the original societies founded in St. Louis (one other was established in Dubuque, Ia.), only one is active today, namely the St. Andrew's Workingmen's Sodality of St. Andrew's Parish, organized by Fr. Mayer. On a recent occasion the Assistant to the Director of the Central Bureau, Mr. Bernard E. Lutz, addressed the members of the sodality, outlining the history and accomplishments of the Central Verein, the Bureau, and the organization of the workingmen's groups. In the discussion that followed, many of the members related interesting facts concerning the early history of their society—how it effectually protested unsanitary and dangerous working conditions in local factories, inaugurated a maternity benefit, whereby every member received five dollars upon the birth of a son or daughter, carried on active discussion of social problems although derided by many who denied even the existence of a social question.

Several members recalled how the organization had helped them in various ways, attesting at the same time to the guiding genius and inspiration of Fr. Mayer. Under the leadership of the new pastor, Rev. James Huber, who has definitely proven his willingness to co-operate in the work of the society, the organization bids fair to continue in the same spirit that has marked its existence thus far.

"Little drops of water and little grains of sand" go a long way toward producing a not inconsiderable amount of both water and sand. Such has been the record of the C. V. By engaging in a great variety of projects, both small and large, it has succeeded in building an impressive total of accomplishments, sufficient to merit recognition as the pioneer and one of the outstanding social action organizations in the country.

The Annual Election

MEMBERS of local unions affiliated with the national association of barbers were charged with electing the best men in their organizations as officers for the coming year, by F. W. Weibel a vice-president of the national union. Writing in the *Journeyman Barber* for November, Mr. Weibel reminds his hearers that since "December is the month in which our locals elect officers to carry on the duties of each local union," it was most important that "the rank and file in selecting such officers use their best efforts and judgment in selecting officers who are qualified to carry on the work."

His remarks may be applied with equal force to constituent societies of the Central Verein, many of which conduct their annual elections either in December or January. The importance of electing competent, conscientious men, who have definitely proved their interest in and understanding for the work of the organization cannot be insisted upon too strongly. A qualified leader can do as much to advance the interests of a society as an unqualified individual can do to sidetrack the group.

Officers are more than leaders of individual societies. They are, at the same time, liaisons between the society and the parish, between the society and the national organization. They must be able to translate into practice the directives given by national officers, able to work out a successful program of Catholic Action in conformity with the injunctions of the Holy Father and the members of the Hierarchy.

The leader must exercise tact and restraint, must be able to hold the confidence of the members. He should be conscientious in the discharge of all duties, not merely those which appeal to him. Submitting reports to national officers on time, co-operating with the national body or State Branch in promoting activities intended to advance the common good, evidencing a willingness to let others take the helm in matters with which they are more familiar—these and other qualifications are marks of a successful leader.

Lest it be thought, however, that the standards set for leadership are too high, or that few men can attain them, it may be said that practically every society has a number of such members, equipped and willing to take command. Members of our societies should consider carefully the duty of electing only the best. Instead of a simple "Mr. Chairman, I move the present officers be re-elected," the rank and file should examine into the record of their leaders of the year, to learn whether they have discharged their obligations faithfully, and especially should they look around to discover whether they are not perhaps passing by men even more capable than the incumbents. It is no slight matter, inasmuch as a society usually rises or falls with its officers.

An Experiment in Social Education

The Minnesota Central Verein Institute for Social Study

(Concluded)

BY the time the first group of delegates (the Institute is now training its second group of leaders) were ready to enter the practical application section, interest in the co-operative movement was growing, especially as a result of the publicity given the Nova Scotia experiment. Consequently, the co-operative movement constituted the topic for discussion during the first semester of last year. During the second semester the delegates considered other forms of reconstruction and rehabilitation, including profit sharing, farming communes and the Granger experiment.

A policy rigorously adhered to requires that one lecture of the six be on a spiritual subject. This was decided upon to insure a growth and development in religious knowledge comparable to the growth in the knowledge of social philosophy. The various points of the liturgy, the mass and the Mystical Body of Christ furnish an inexhaustible source of material for these lectures.

The business meeting conducted by the delegates was found to be invaluable. Rev. Virgil Michel, O.S.B., dean of St. John's University, commented upon this feature of the week-end program as follows:

"One very profitable feature of the week-ends was the closed private session on Sundays from four to six in the afternoon. Here the delegates frankly exchanged criticisms about conditions in the Central Verein, in their local branches, and practiced giving short addresses. Many worth while suggestions were made, others were seen to be unfeasible. The general effect was a sobering of 'critical' enthusiasm. It was generally agreed that the frailties of human nature should no longer act as a damper on co-operation and loyalty even when the highest ideals are not being perfectly attained. In the opinion of this writer this was one of the most valuable lessons learned by those who are to play a part in fostering and promoting ideals under the auspices of the Central Verein."¹)

So much for the way the Institute for Social Study functions. The schedule is flexible enough to permit change. Pursuant to plans outlined at the beginning of the present scholastic year, the second of the two-year training period, emphasis is being placed on the Rural Life Movement, the philosophy of Agrarianism and Distributism as well as a study of the projects founded on it. The delegates will again consider the co-operative movement, however.

The Institute has encountered its share of difficulties and problems. It was found necessary on occasion to alter plans somewhat to meet changing conditions. But on the whole, the Institute functions today essentially the same as when it started, a tribute to the wisdom of the founders. This means that the Institute operates smoothly and efficiently.

1) *Central-Blatt and Social Justice*, Oct., 1936, p. 211.

Concerning the point of effecting definite advancement on the part of the delegates, Fr. Michel stated that

"the ability of the delegates was, at first, open to conjecture. Several proved themselves not fitted for the strenuous intellectual work entailed, and dropped out after the first semester . . . The new men who joined in the second semester came with some idea of the aims and purposes of the Institute and proved both their ability and zeal. It was most encouraging for the faculty members to note in their students growth in mental grasp and depth in the course of three semesters. While discussions in the first semester were much scattered and participated in by fewer delegates, the members attending the last semester showed a grasp of fundamental ideas, a tendency to discuss in terms of principles involved, better ability to form judgments, a growing social consciousness, and a willingness to co-operate in every way. Without undue optimism it can be safely said that the outstanding feature of the Institute was the change in the attitude of the delegates from an individualistic and utilitarian frame of mind to one of social-consciousness and increased depth of judgment . . . Undoubtedly the basic spiritual orientation of the entire course helped to steer most delegates clear of these ever present dangers."²⁾

As a help to the delegates, a summary of the main points covered in each lecture is mimeographed; a complete bibliography is likewise given the students. The lectures of the first three semesters have been edited and combined into booklet form, with appropriate questions pertaining to each lecture listed at the end.

From those who drop in occasionally to hear a lecture the criticism is usually heard: "The group isn't getting anywhere; they aren't accomplishing anything. They just quibble. They just talk." But it is the same opposition directed against any study club and it must be borne patiently. Time will tell, and is already beginning to, that the Institute for Social Study has done excellent work in training leaders in Christian social thought, men able to return to their local study groups and assume leadership.

EMERSON HYNES

Winnebago, Minn.

Catholic Children May Now Ride School Buses in New York!

CATHOLIC societies throughout the State of New York combined their efforts to secure the passage of two amendments to the State Constitution, intended to provide free bus transportation for children of all schools, public, Catholic, Lutheran, Jewish, etc. Largely as a result of their efforts, both measures were adopted at the November election.

C. V. and C. W. U. societies and District Leagues co-operated in the undertaking wholeheartedly. Special meetings were called and all members were urged not only to vote for the amendments themselves, but to enlist the support of their friends and neighbors. This policy is truly consonant with the ideals of the C. V., whose members have at all times sought

to promote the welfare of parochial schools and their pupils; passage of the amendments means that no longer will the public school-buses pass by children trudging in some cases many miles in all sorts of weather on their way to attend a Catholic school.

Kolping Society of New York Observes Jubilee

CONGRATULATIONS and the blessing of the Holy See were received by the New York Kolping Society on the occasion of the celebration of the fiftieth anniversary of its founding, held Sunday, Nov. 6th. The president of the Cath. Kolping Society of America, Rev. Herman J. Weber, read a cablegram of felicitation and benediction sent by the Papal Secretary of State at the beginning of his sermon delivered at the pontifical high mass conducted in St. Joseph's Church. The celebrant of the mass was Most Rev. Joseph F. Rummel, Archbishop of New Orleans and national protector of the organization. Fr. Weber took as the text of his sermon the motto of Fr. Kolping, founder of the society, "Active charity will heal the wounds of society." During the course of his remarks he outlined the activities of the Kolping Society in America in the past 80 years. The Archpriest and assistant to Archbishop Rummel at the mass was Rt. Rev. Msgr. Gallus Bruder, distinguished friend of the society and the C. V.

The jubilee banquet was held at the Waldorf-Astoria hotel, and was attended by some 1100 persons, including dignitaries of Church and State, and outstanding laymen. Archbishop Rummel delivered the principal address, speaking on the work of the Committee for Catholic Refugees from Germany, and condemning the persecution of German Catholics by the Nazi Government.

Other speakers included Most Rev. H. J. Meysing, of South Africa, Fr. Joseph Assmuth, S.J., president of the New York Branch of the Kolping Society, Fr. Weber, Fr. Francis A. Ostermann, honorary and past president, Mr. Louis Kenedy, president, Natl. Council of Cath. Men, the Hon. Victor F. Ridder, chairman, New York State Board of Welfare, Msgr. Bruder, Mr. August Loetters and Mr. Charles Loerwald, one of the founders. The C. V. and C. W. U. were represented by the presidents, Mr. William H. Siefen and Mrs. Mary Filser Lohr, who likewise spoke. Mr. Theobald J. Dengler, chairman of the golden jubilee celebration, acted as toastmaster.

Cablegrams of greeting were also received from Michael Cardinal Faulhaber, Archbishop of Munich, and from the president of the International Kolping Society at Cologne.

Sunday evening members and friends of the organization assembled at the New York Turnhall for the jubilee entertainment, including especially a performance of Richard Wagner's "Hans Sachs," (Die Meistersinger von Nürnberg). The previous evening an informal reception was held at the Kolping House and on Tuesday a solemn requiem mass was sung by Fr. Assmuth for deceased members of the organization.

Participants in the celebration were presented with a 72-page souvenir program, commemorating the event,

²⁾ Ibid., Sept., 1936, p. 170.

in which the history of the Society and its various branches is considered in detail. The committee also sponsored a poster contest among Catholic school children of Brooklyn and New York City, and awarded prizes during the celebration.

Significant Recommendations of Rural Life Conference

REPEATEDLY it has been insisted that the value of any convention varies in proportion to the value of the resolutions adopted, the permanent record of the assembly. In this respect the convention of the Natl. Cath. Rural Life Conference, held in Vincennes, Ind., in September, must be adjudged successful. A total of 11 propositions were adopted by the delegates, touching upon a great number of problems seriously afflicting the farmer today.

Perhaps the most important resolution was the one referring to the contemplated establishment of an agricultural college under Catholic control; in this statement the delegates "recommended that religious orders of men consider the possibility of starting such an institution."

Deploring the present unequal share of taxes farmers are compelled to bear, especially at a time when the prices of farm products are exceedingly low, the Conference maintained that "the exercise of strict economy and honesty on the part of public officials in State and county is necessary if a reduction of taxes on farm property is to be attained." The sales tax was condemned because it "adds to the farmer's already heavy burden and increases, at the same time, the disparity existing between the purchasing power of the farm dollar and the prices of manufactured commodities."

In other resolutions the Conference asserted that a program of Catholic Action designed to expand religious life in the rural communities "is the surest guarantee of the security and growth of the Church in America"; commended efforts to instruct inhabitants of rural areas in religion by means of discussion clubs, vacation schools, motor missions, etc.; and urged that rural school teachers be given special training intended to increase their understanding of and sympathy for rural life and education.

The formation of Newman clubs, discussion groups, etc., among rural students attending State or secular universities was encouraged. Private capital was asked to grant loans on long terms at low rates of interest to qualified farm families, and the extension of Catholic social and charitable service to the needy in the rural districts was recommended.

A busy priest, one of our occasional collaborators, recently wrote:

"Were it not that I am overwhelmed with official work that seems, at present, of greater importance, I would write another article on the subject. There are so many ways of promoting God's glory and the salvation of man, that one finds it difficult often to make a choice."

Unfortunately, all too many Catholics neglect to seek out any of the many opportunities this priest refers to.

TOWARD A CORPORATIVE ORDER

THE distinguished Dominican Fr. Albert Maria Weiss, sometime of the Catholic University of Fribourg in Switzerland, adhered to the corporative ideal of society even during those decades of the 19th century when its realization seemed most hopeless. Had he lived, he would have witnessed its restoration to Catholic thought by the highest authority in the Church.

In the light of certain passages referring to this subject, contained in *Quadragesimo anno*, the following salient remarks by Fr. Weiss on the virtues of the corporative society of former centuries are illuminating. "However strange or unsympathetic," he writes in the volume of his "Apology" dedicated to the discussion of the social question, "Social Question and Social Order," "the old society may appear to the modern mind, one of its aspects the latter cannot but view with admiration: the manifoldness of its structural organs. No matter whether only a few or many thousand men were obligated to protect the same interest, carry the same burdens, engage in the same affairs, under all circumstances they will be discovered to be organically compacted in accordance with just principles and therefore strong and secure. And this order is, on its part, incorporated in the higher unity of all those pursuing the same purpose anywhere. Hence, the same hierarchy of guilds, corporations and associations for craft, commerce, yeomanry, and nobility is universal. These units, on their part, are incorporated in those of estates and communes [which sentence we recommend to the reader's special attention]. At this juncture the work of co-ordination begins anew. Every country, every people constitutes a self-reliant unit, proud of its rights, its history, its power. Nevertheless there was co-ordination with the common purpose of Christianity, to which it was united by the bonds of the same faith and the same religious practice, and for the sake of these even with the social and political problems common to the entire Christian commonwealth." Let us quote in this connection also the exceedingly pertinent thought expressed by Fr. Dennis Fahey, C.S.Sp., that in the Middle Ages men had in the guilds given expression "to their full acceptance of the Divine Plan for ordered life."

As Fr. Weiss points out, the Christian world did not sustain this ideal condition always. "But," he says, "the knowledge of this ideal, established by the Church, persevered for a long time." It was not, in fact, until late in the 19th century it ceased to exercise influence on social thought. Between the days of Adam Mueller (died 1829) and Baron Vogelsang (died 1890), there were always men who contended the reconstruction of society should be undertaken in accordance with the corporative

idea as the surest means of overcoming the results of the atomization of what had been at one time an organic social body.

YOUTH MOVEMENT

Face the Facts

SOME day America may wake up to find the enemy within the walls. Not a foreign foe, but the army of young people so calmly ignored today. Such a condition may conceivably result unless constructive action is taken to help youth become useful citizens in a society where they are allowed to employ their talents and energies.

Conditions are quite the reverse today, as is evident from even a cursory examination. Unemployment, a shattered morale, lack of opportunity, and half-hearted attempts by the older generation to remedy matters have all contributed to make the lot of youth anything but pleasant. In consequence, youth is becoming restless, tired of promises, promises that are never kept. When each year is but a repetition of its predecessor—a ceaseless round of job-hunting, of being pushed aside, of being told there is no room for them in the inn of society—it is small wonder young men and women are becoming a bit desperate. Especially do they resent, at 18 and 20, hearing that they are still children, too young to shoulder any responsibility. In reply, they point to the sorry plight of the world today and ask: "Is this your doing? If so, it's time to change."

Few people seem willing to realize that youth's attitude is not the usual "good-natured resentment" of youth toward age; it is the cry provoked by a lack of opportunity, lost ideals, despair. The American Youth Commission reports that out of every 200 young people 76 are working, 40 attend school full time and five part time, 28 are married women not employed, and 51 are totally unemployed. "Of the 76 who work, only two are really happy in their jobs," says William W. Hinckley, chairman of the American Youth Congress, a red youth group, in the September *Dynamic America*. "The rest are overworked, underpaid, and sometimes terrorized like the workers we often hear about at Labor Board hearings."

And the 51 unemployed walk the streets looking for work, hang around pool halls or their equivalent, or stay at home, embittered, disgusted with a society that offers them nothing. Approximately one-sixth have either syphilis or gonorrhea; the vast majority are in need of dental care. And because the treadmills that are our schools today turn out "educated illiterates," few young men are able to take a job demanding skill even should one be offered.

Catholics have not been guiltless in the matter of youth activity either. Catholic youth organi-

zations were allowed to atrophy until recently, and now must make up for lost time. Consequently, many programs are not carefully thought out with the result that they fail to interest young people. Because of this, youth has been tempted to clasp the outstretched hand of Communism, for Communism at least offers the opportunity for action; holds forth a radical program that provides a natural outlet for youth's ambition and energies. Thus far the Communists have outstripped all opposition in the rush to court the favor of youth.

Leaders of Catholic youth groups should realize at the outset that to win the confidence of young people, and especially to win them away from harmful associates, they must offer something worth while. A mere pietistic approach is worse than useless. Potentially, the Church has the facilities out of which a youth movement greater than that of any other organization can be fashioned. Proof of this is furnished by the success of the relatively few Catholic youth societies which have really translated these principles into practice.

The reconstruction of society, demanded by the Holy Father, is indeed a truly noble idea. To attempt to reconstruct without the support of youth is foolhardy, because the task cannot be accomplished overnight and present-day youth will be the ones ultimately to bear the burden of responsibility in this matter. To win the support of youth demands a conscientious effort to make the best possible use of the rich resources of the Church, to develop a program truly consonant with Christian ideals, designed to meet the practical needs of our young people, to keep them free from "foreign entanglements," to give them a purpose, an objective, and especially to avert the impending revolt of youth from a society that till now has spurned them. Happily, the C. V. Youth Movement, we believe, is a step in that direction, but its ultimate success will be conditioned largely upon the co-operation and encouragement it receives from the members of the generation responsible for youth's present status.

B. E. L.

* * *

Denouncing leaders who mislead youth as "miserable teachers who use fine rhetoric to turn youth away from Christ," Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, pleaded for a return to basic principles in his address at the dedication of the new Catholic Community Center at Madison, Wis. The Center was described by His Excellency as "a laboratory where the Church can work with the youth of the community" and emphasis was placed on the necessity of a strong organization in which youth can be taught loyalty to Christ.

More than 600 members of the clergy and laity filled the auditorium of the building for the program following the liturgical blessing of the Center. Other speakers at the ceremony pointed to the value of institutions of this character, chiefly in providing a place where the

atmosphere was not charged with danger. The opinion was expressed that Catholic community centers are a boon to any city, because they keep young people away from harmful places of recreation and amusement.

* * *

A major consideration of the Missouri State Branch convention this year was the possibility of reorganizing the Young Men's District League of St. Louis, formerly a well organized group but in recent years somnolent at best. The attempts made to revive the group following the convention have succeeded beyond expectation. Some 35 or 40 delegates attended the initial meeting held at the Bureau last month, at which time a complete program of action was outlined.

Rev. Harry Stitz, of St. Engelbert's Parish, has been appointed spiritual director by Most Rev. John J. Glennon, Archbishop of St. Louis. The young men have responded well to the call of their new spiritual leader, and prospects for the League are most encouraging.

Particularly heartening to the young men was the number of priests who attended the meeting, all of whom promised their full co-operation in the projected endeavors of the organization.

* * *

Under the leadership of Rev. Augustine Linbeck, O.S.B., a new youth organization has been established at Charleston, Ark., designed to train leaders, foster spiritual activities and to provide recreation for its members. A course of study has been outlined and a program of activities for each meeting prepared. The group has been named the St. Benedict Youth Club; membership is restricted to single persons between the ages of 17 and 30.

Meetings, to be held twice a month, will be conducted in the attic of the rectory, which has been transformed into a club room. The general subject of study will be the recommendations contained in *Quadragesimo anno*.

Recently, the Catholic Union of Arkansas reported that it has secured a new affiliation, that of the St. Edward's Young People's Club of St. Edward's Parish, Little Rock, an organization composed of both young men and young women.

CO-OPERATION AND CREDIT UNIONS

MANY and varied indeed are the functions of co-operative credit organizations. Officers of Credit Unions have from time to time inaugurated ventures not strictly within the province of a C. U. as such, but definitely within the spirit of the Union. On the other hand, many credit organizations have arisen to meet a particular need of a certain community and have proven by their experience the flexibility of the basic principle of consumer's credit organization.

The Cretin Credit Association of St. Paul, Minn., is such an example. A number of young men were prevented from attending Cretin High School because of a lack of tuition fees. The principal of the school, in co-operation with a number of parents, alumni, business men and

clubs, last year founded the Cretin Credit Association to remedy matters. With the approval of Archbishop John G. Murray the plan was launched, providing for the sale of stock at \$50 per share, out of which students would be allowed to borrow sufficient money to pay tuition, uniform, another fees.

The students pay a four percent interest rate in monthly installments, and one dollar per month on the principal. Enough men have purchased shares to provide a substantial working capital, and the results have been eminently satisfactory. Cretin High School has the largest attendance in its history this year, and it is estimated that more than 80 of the total enrollment of 777 could not have attended were it not for the opportunity to borrow tuition fees.

Officers of the association report that since last January more than \$1500 of the total \$6357.50 loaned to students has been repaid, and that every borrower has faithfully paid the interest charge. Share capital, held by 49 persons, amounts at the present time to \$4206.50.

Flourishing Credit Unions with large resources should consider the possibility of participating in enterprises of this nature, rendering thereby a valued service while in no sense jeopardizing the savings of their depositors.

* * *

One of the speakers at the International Co-operative Alliance School, conducted at Brussels late in the summer, Dr. Bonow, of Sweden, quoted researches into the problem of consumer credit, and gave comparative figures on the various means of credit open to the consumer. He showed that the imperfect competition between these methods, and the masking by different methods of the real price of the credit, extend, for instance, in our country, to people buying on the installment plan, and lead to interest rates ranging from 11 to 60 percent being charged. An important evil of credit trading emphasized by Dr. Bonow was the exaggeration of booms and slumps owing to the amount of credit depending inevitably on general business optimism. The Swedish Co-operative Movement has practically eliminated credit trading, but it should be borne in mind that much less trade is done in durable goods, such as furniture, by the Swedish than by the British Movement.

Dr. Bonow gave information of a scheme which is being considered at the present time by the constituents of the Swedish Congress, to supply co-operators with capital to purchase durable goods with cash rather than by installments. Now it is one of the purposes of our credit unions to supply members with the money needed to pay for let's say furniture, plumbing equipment, heating apparatus, etc., at a rate of interest granting them an advantage over installment prices. We have, therefore, the very means at hand which the Swedish co-operators are still angling for.

* * *

Far too many Americans, Catholics not excepted, seem to judge of any undertaking only by the criterion of size and quantity. A meeting is not successful unless thousands attend,

many a venture is discouraged because it is not started "in a big way." For this reason some people have been reluctant to take hold of the co-operative movement, overlooking entirely the fact that "great oaks from little acorns grow." Admittedly, a co-operative should not be started with a big splurge, but should grow from a small beginning.

However, the results attained by a group of people content to build slowly but well are sometimes surprising. The Hetton Downs Society, an English co-operative, for example, on the occasion of its 75th birthday, reported it owed its origin to the purchase of a single chest of tea, bought wholesale and distributed in small quantities as required. The society, which in 1876 changed its name from the "Easington Lane Amicable Industrial Society" to its present title, has some 4000 members, while annual sales amounting to about \$650,000 have been recorded for several years.

* * *

Through the efforts of members of the Missouri Catholic Credit Union Conference, of St. Louis, a Credit Union has been organized in SS. Peter and Paul Parish of that city.

The society has already begun operations. Several preliminary meetings were held at which Conference members explained the method of organizing and operating a Credit Union to parishioners of this, one of the oldest German parishes in the city. Rev. Fr. Toebben, pastor, heartily favored the new venture.

THE C. V. AND ITS BRANCHES

"By Their Deeds Shall You Know Them"

FEW C. V. District Leagues have been more active in promoting the work of Catholic Social Action than the Rochester Branch of our organization. For some 20 years now this organization has followed a well-developed program of action, pioneering in many fields, sponsoring mass meetings on frequent occasion, conducting courses in social study at more or less regular intervals, and maintaining a vigorous legislative committee.

This last activity has merited for the League the commendation of members of the clergy as well as national officers of the C. V. At the recent election the League was especially active. Members of the committee, headed by Mr. Philip H. Donnelly, member of the C. V. Committee on Social Action, scrutinized all proposed amendments to the State constitution and submitted their recommendation to the League.

The committee explained its report at a joint meeting of the men's and women's sections on Oct. 16, and on Oct. 28 repeated the explanation at a special mass meeting, attended by some 250 people. At the outset of his remarks Judge Donnelly stated that the only consideration that should guide Catholics in voting for or against the various proposed amendments was whether or not they were for the common good.

Four amendments received the support of the committee, notably those pertaining to the transportation of Catholic school children in public buses, while five proposed amendments to the State charter were condemned as being inimical to the common good.

Activities of this character should serve to answer the at times snide query: "What is the Central Verein doing?"

In Memoriam Enrollment for Fr. Supersaxo

IN honor of one of their staunchest friends and counsellors, the Minnesota Branch of the C. W. U. has established an In Memoriam Enrollment for the late Rev. Basil Supersaxo, S.J. Recently the treasurer of the organization forwarded \$100 for the burse.

Fr. Supersaxo, for many years stationed at Mankato, was spiritual director of the Holy Family Society and St. Elizabeth Society, the first organization of women in the State to become affiliated with the N. C. W. U. after the C. V. had undertaken to establish the women's section. The November, 1924, issue of the C. W. U. *Bulletin* reports that the executive committee of the C. V. of Minnesota had sent a letter to all German-Catholic women's societies inviting them to form a Branch of the C. W. U. It was likewise stated in the account that only one society has thus far joined the Branch, namely, the society at Mankato.

Largely as the result of Fr. Supersaxo's co-operation and inspiration, the C. W. U. of Minnesota became a reality. Even at that early period, his two societies were busily engaged, the report declares, in working for the missions. In tribute, therefore, to his efforts in helping to found the Branch, the section decided to honor his memory with this fitting testimonial.

Thank You!

NO doubt many persons who contribute to the support of the missions at times wonder whether their donations are really necessary or useful. Living in cities or even in rural areas, a number of benefactors may find it hard to comprehend the struggles and hardships of missionaries and their flocks, not only in foreign countries, but also at home. A dire lack of even the bare essentials of existence—sufficient food and clothing—is common in these outlying frontiers, but it is difficult to convey the full meaning of the words to persons who though not wealthy at least enjoy the comforts of life.

After each shipment of clothing, altar supplies, etc., dispatched from the Central Bureau to missionaries laboring among the Indian, Mexican and Negro peoples, we receive answers from those assisted expressing their almost uncontrollable joy at beholding blankets, clothing and other precious items.

"Poverty is hard to bear anywhere," writes a missionary in North Dakota, "but you can imagine how our poor Indians feel in this cold north country; one has only to visit them and see them in their miserable huts to understand what dire poverty really means."

Nearly every priest or sister who acknowledged receipt of a bale of clothing or a package of other needed articles, spoke with a note of sadness of the intensified suffering resulting from greater numbers to take care of and even less money on which to operate. "Our enrollment is over 400 this year, so you will see how

much it takes," writes the sister superior of a particularly hard pressed mission in South Dakota. "Our home is filled to capacity," reports another. "We even had to refuse admission to orphans who have no home or relatives. Divine Providence must care for them and for those we have here."

Expressing their thanks for a number of quilts, the sisters in charge of a Mexican mission in California report that they themselves had no blankets or quilts for their personal use.

These letters, along with many more, were received within the past few weeks. Our files of similar acknowledgments sent over a period of years are silent witnesses to the accomplishments of the C. V. and the C. W. U. in the mission field. Few activities could be undertaken that would be more worth while. For assistance to "the least of these, My brethren" is charity of the highest and noblest kind.

Dist. Leagues Hear Prominent Speakers Discuss Wide Variety of Topics

FOR the past two or three months most societies affiliated with Branches of the C. V. have devoted a substantial portion of each meeting to a consideration of recommendations and resolutions of both the national and State conventions. Especially does this hold true with regard to the District Leagues, whose officers are also encouraging this practice be carried out at meetings of individual societies.

A pronounced tendency among the Leagues is the increasing emphasis placed upon discussion; to stimulate this custom, more and more organizations are engaging outside speakers—men well versed in a particular field—to address regular meetings.

The rally service sponsored by societies associated with the C. V. and C. W. U. of New Jersey on Oct. 30th at Newark is a case in point. Rev. Charles Buttner, of St. Peter's Parish, preached the sermon at the religious services conducted in St. Benedict's Church, speaking on the two great Christian virtues, humility and chastity. Mr. A. J. Maloney, of East Orange, addressed the meeting on the criminality prevalent among America's youth, the result, he said, of neo-paganism, education devoid of religion, bad example, including that of high society.

The Chicago District League this year is sponsoring a series of discussions on current topics. The first of these programs was held Oct. 8th, when Rev. James Magner, of Quigley Seminary, spoke on the "Catholic Church and Democracy," referring to the present difficulties confronting the world today, and especially to the troubles of the Church in Germany, Spain, Mexico and even in Italy. The speaker denounced the growing tendency toward the totalitarian State as inimical to society and the rights of the individual and the family; this condemnation, Fr. Magner said, applied with equal force to Socialism.

Another Illinois League, that at Quincy, despite the fact that several special meetings and events were scheduled by other organizations and societies for the same evening, attracted a large number of delegates at its session on Oct. 21. Mr. J. B. Engelmeyer, president of the League, reviewed the accomplishments and recommendations of the Advisory board, most important of which was the decision to invite the Cath. Union of Illinois to Quincy for the 1939 annual convention. A number of resolutions of both the national and State Branch conventions were read and discussed.

The various District Leagues of the C. U. of Arkansas have conducted regular meetings throughout the fall months. At the assembly of the Northwestern District held on Oct. 23rd at Charleston, Rev. Augustine Linbeck, O.S.B., delivered the second of his series of lectures on the Catholic Family Institute. The new Branch president, Mr. F. F. Stauder, urged acceptance of the 11-point program of action suggested by the Union; the delegates voted unanimously to adopt the program. Rev. Richard Eveld, O.S.B., explained a number of the resolutions adopted by the Bethlehem convention, while the delegates themselves drafted a resolution requesting all members to purchase no Christmas greeting cards of a purely secularistic nature.

A demonstration of discussion club work featured the meeting of the Central District League of the Arkansas Branch, conducted at Little Rock on Nov. 20th. The event was staged by 11 members of the Little Flower Study Club of Subiaco. Rev. Geo. F. X. Strassner, O. S.B., moderator, explained the activities the organization has undertaken; during the past year, he said, the members have studied parliamentary law, English, journalism, dramatics and religion. Subjects dealing with political, economic and social matters will be discussed during the coming year.

Rt. Rev. Msgr. H. H. Wernke, spiritual director of the Branch, explained three resolutions passed by the Bethlehem convention.

The little town of Portage, Mo., near the confluence of the Missouri and the Mississippi rivers, was the scene of the meeting of the St. Charles League, held Oct. 16th. The delegates were welcomed by Rev. Leonard Puffer, pastor of St. Francis Parish, who indicated the full significance of Catholic Action. Principal speaker on the occasion was Mr. Bernard E. Lutz, Assistant to the Director of the Central Bureau, who discussed some of the activities of the Bureau; Mr. Cyril J. Furrer, president of the State Branch, reported on the work of the promotion committee.

Delegates attending the October meeting of the St. Louis and St. Louis County District League, held at Perpetual Help Parish, heard an analysis of the status of the Catholic Church in Czechoslovakia delivered by Rev. Joseph F. Lubeley, spiritual director. The speaker remarked that persecution of the Church is not something new in that country, but rather has been almost the rule for years. The meeting voted to protest the publication of an article appearing in the *Woman's Home Companion*, advocating birth control. It was announced that a fund to defray the expenses of the promotion committee would be inaugurated without delay.

The activities of the St. Louis Hospice of the Catholic Worker were explained at the November meeting, conducted at St. Monica's Parish, Creve Coeur, by Mr. Cyril Echele. Mr. Al. G. Wackenheim has been re-elected president of the League for the coming year.

Jubilees

A NUMBER of distinguished visitors, including the Hon. Wm. H. Hamilton, Charge D'Affaires of Luxembourg at Washington, D. C., participated in the golden jubilee celebration of the Luxembourg Brotherhood of America, held throughout Sunday, Nov. 27th, in Chicago.

Under the chairmanship of Mr. Fred A. Gilson, grand president of the society, a fraternal order of the Luxembourgers of the U. S., a program consisting of church services and social features was conducted.

The mass offered for deceased members of the organization was celebrated by Rev. John J. Wester at St. Benedict's Church, with the sermon being preached by Rev. Math. Fischer. At 3 o'clock the general fes-

tive celebration got under way, closing with a banquet. In the evening the members attended a dramatic presentation which event was followed by a reception.

* * *

Considered the oldest—or at least one of the oldest—mutual benefit association in our country, the Catholic Family Protective Life Assurance Society on Oct. 26th celebrated the 70th anniversary of its founding. A pontifical high mass was sung at Holy Trinity Church by Rt. Rev. Msgr. Bernard G. Traudt, P.A., Vicar General of the Archdiocese of Milwaukee. Both the church and the celebrant on this occasion were chosen for a particular reason: it was in Holy Trinity Parish the organization was begun, while John Traudt, father of the Vicar General, was its first president.

A banquet was conducted in the evening at a local hotel. Principal speaker at this function was Rev. A. M. Kammer, of Fennemore, Wis., the only priest on the society's board of directors.

That staunch friend of the C. V. and a leader of the insurance organization, the late Rev. Anthony J. Decker, of Milwaukee, deserved well of the society because of the services he rendered it when it was found necessary to adjust the rates at the beginning of the present century. Largely through his efforts the needed changes were made, to the satisfaction of members.

Catholic Libraries and a Catholic Ashram in India

AMONG the signs of the time none other is more revealing than the demand on the part of Catholics everywhere for libraries and books. Having thanked us for a number of volumes recently sent him, the Headmaster of Sacred Heart High School at Ernakulam, in Southern India, Rev. Fr. Peter Thomas, C.D., continues:

"I have been able to organize a Catholic Students' Academy in my school with a study club and a reading room attached to it, on a very modest scale, of course. Enthusiasm and earnestness are apparent in the boys and I hope both may remain undiminished."

Fr. Thomas requests the Bureau to make his Academy a beneficiary of our Remailing Service.

Almost simultaneously with Fr. Thomas, a member of the Jesuit Mission at Ranchi, India, writing for Fr. De Meulder, S.J., informs us:

"My reading room is well frequented by Christians and non-Christians, Catholics and non-Catholics, and the number of books taken from the library shows how much the people appreciate them. The library is progressing slowly but steadily, thanks to your kind help. But the need is still great and further help will be most welcome."

In closing, the writer tells us that the work was promising but lack of funds makes it impossible to realize Fr. De Meulder's dream to build a library, containing a large number of books, spacious reading room and a meeting room. However, funds were being gathered slowly and Providence would surely come to his assistance. More reasons for us to suggest that the injunction "That Nothing Be Lost" applies also to books.

In addition, the missionaries at Ranchi recently conducted "The Catholic Ashram," evidently what we would call, judging from the program, a study course. It was held on six successive Sundays, beginning on Oct. 16th and ending on the 27th of November. The subjects and speakers were: "The Wealth of Chota-Nagpur," by J. B. Sen, M.A. (Edin.), Parliamentary Secretary to the Congress Government of Bihar; "The Castle of Truth and Rationalism," by Dr. S. B. Laha, Civil Surgeon (Retd.); "The Appeal of Catholicism to India," by Pandit B. Animananda; "Education in India," by T. N. Sequeira, M.A.; "Democracy in America," by C. Saldanha, M.A., and "Why We Love Chota-Nagpur," by I. Beck, M.L.A.

* * *

Among an assortment of books received at the Bureau there was one volume we thought might prove useful to a missionary in the Philippines who, having studied medicine, assists the people with the medical knowledge he acquired in younger days. Our surmise has proven correct, because he has thanked us "for that most interesting book, 'Chemistry in Medicine.'" He assures us he had read on the previous day "pages about beri-beri, a very common disease here, and I appreciate the book greatly. It is certainly very enlightening and very clear." In closing, the missionary speaks of "that precious book you have just sent me."

Added evidence of the truth of the Roman adage that the destiny of books is fore-ordained. The related incident should constitute an admonition not to permit useful books to go to waste or end their days in attics or damp cellars, while somewhere in the world they might serve a useful purpose.

* * *

It is from China a Franciscan, a native of our country, writes us:

"We have received two packages of magazines from you during the last few weeks and we enjoy reading them greatly. I have with me an Assistant Father and there are also four Sisters of St. Francis from Dubuque, Iowa. All of us enjoy the magazines and hope that you may continue to send us reading matter of this kind also in the future."

The same letter refers briefly to some of the charitable endeavors of a special nature this group of American missionaries has been called upon to render the Chinese:

"We have opened up a soup kitchen for our Yellow River refugees, and believe me it is a regular 'beggars paradise.' I have received some funds from the American Red Cross of Shanghai recently, a most welcome help. But we do hope and pray that this 'incident' between the Chinese and Japanese will soon come to an end."

* * *

Our Remailing Service suffers from a lack of copies of the *Geographic Magazine*, *Nature Magazine*, etc. They are wanted for reading rooms in Catholic sailors-hostels at Hamburg, Aruba and Curacao in Dutch West Indies, Mission libraries, etc. Writing from an Indian Mission, its Superior states:

"I must thank you for the volumes of *Nature Maga-*

zine you sent to this Mission recently. I do appreciate this gift, since it is such a help in the teaching of Natural Science to the high school children. The other children enjoy such magazines also."

May We Suggest?

WHAT should develop into a custom, the deposition of scrapbooks containing the invitations, programs, newspaper accounts of the annual conventions conducted by the various State Branches affiliated with the C. V., has received a new impetus from the action of Mr. Jos. B. Bushwinger, of Troy, N. Y. He presented to the Hist. Library of the C. V. one of the most interesting collections of this kind, consisting of every possible bit of printed information pertaining to the recent convention of our N. Y. Branch conducted in the city named.

The first item of any kind in the book, a newspaper clipping, has to do with the meeting of the Committee of Arrangements, conducted in October, 1937. From that time on to almost the middle of September of this year every step undertaken by the Committee and also the various proceedings of the convention are recorded by means such as those referred to: programs, clippings, etc. Even the customary delegate badges are preserved in this scrapbook.

It is greatly to be desired that this means of perpetuating the story of our annual conventions should be adopted generally. The value of the Historical Library of the C. V. would be greatly enhanced if this were done. Daily and weekly papers in the following cities granted the planning and ultimately the deliberations of the convention liberal space: Troy, Albany, Schenectady, Rochester, Syracuse, Buffalo, New York City and Brooklyn. In some instances, two or more papers published in one city did so.

MISCELLANY

Probably no State Branch of the C. V. has been as generous in its support of the Bureau in recent years as the Minnesota organization. Both the men's and the women's sections have made it a custom to appropriate a substantial sum at their annual conventions for the support of the Bureau. Contributions of this nature are especially welcome in view of the fact that the interest on invested securities has been greatly lessened, with the result that the Bureau's income has been considerably reduced.

At their Madison convention the C. V. delegates voted \$250 be sent as their yearly contribution. The women's section appropriated \$50 as their offering. Moreover, the treasurer of the C. W. U. Branch recently forwarded us 75 subscriptions to the *Bulletin*, monthly publication of the C. W. U., published by the Bureau; 22 of these subscriptions were from new subscribers.

When the delegates sent by St. Bernard's Beneficial Society of Philadelphia to the Bethlehem convention of the C. V. reported that all societies had been requested to pay, if possible, for the copy of *Central-Blatt and Social Justice* sent to the secretary of every affiliated so-

ciety, the members immediately voted to comply with the suggestion. The society, the first in any State to fulfill the request, is now defraying the cost of two subscriptions, inasmuch as it has been paying for a second copy for some time.

It is hoped that a large percentage of the some thousand affiliated C. V. societies will follow the action of the St. Bernard's Society and consent to defray the cost of the subscription received by their secretaries. In this connection it might also be mentioned that the copy thus sent is to be read at meetings of individual organizations by the secretary or someone delegated by him.

Among the Bureau's needs a small endowment or annual contribution from which subscriptions of certain nature can be defrayed is paramount.

In foreign lands missionaries are anxious to receive *Central Blatt and Social Justice* and also the *Women's Bulletin* because they need the information contained in these publications. The social question is no longer a European question merely; nor is it restricted to this annex of Asia and to the Americas. Eurasia throughout is filled with social unrest, as are Africa and Australia. In addition to the missionaries, there are high schools and colleges in our country and Canada anxious for our publications but unable to pay for them. Only quite recently the librarian of an institution of higher learning added to his cancellation of subscription the following remark: "Am obliged to ask this, although I appreciate the wonderful work you are doing."

Donations for the purpose of supplying either missionaries or libraries with our publications will be appreciated.

BOOK REVIEW

Received for Review

- A Code of International Ethics. Prepared by the Internat. Union of Social Studies. The Cath. Social Guild, Oxford, 1937. p. c. 144 p. Price: 1s.
- Norlin, George. The United States and World Organization During 1937. Our National Defenses. Carnegie Endowment for Internat. Peace, N. Y., 1938. p. c., 72 p. Price 5 cts.
- Rappard, Wm. E. What is the League of Nations? etc., etc. Carnegie Endowment etc. N. Y., 1938. p. c., 52 p. Price 5 cts.
- Pope Leo XIII. Letter encyclique sur la Liberté Humaine. L'Ecole Sociale Populaire, Montreal, 1938. p. c., 31 p. Price 15 cts.
- Fink, Leo Gregory. Graduate Nurses. A Symposium of Ethical Inspiration. The Paulist Press, N. Y., 1938. Cloth, 306 p. Price \$2.00.
- Chastonay, Paul de. Die Satzungen des Jesuitenordens. Verlagsanstalt Benziger & Co., Einsiedeln and Köln, 1938. Cloth, 278 p. Price: Fr. 7.60; p. c., Fr. 6.30.
- Waible, Rev. A. H., C.S.S.R. A Saintly Shepherd of Souls—Ven. John N. Neumann, C.S.S.R. Mission Church Press, Boston, Mass., 1938. p. c., 47 p. Price 5 cts.
- Bildung zum Christen. Referate der 7. Wiener Seelsorger-Tagung vom 27. bis 30. Dez. 1937, herausg. von Dr. Karl Rudolf. Tyrolia A. G.,

Abtg. Seelsorger-Verlag, Wien, I., 1938. p. c., 116 p. Price RM. 2.90.

Koch, Anton, S.J. Homiletisches Handbuch, Bd. 2: Homiletisches Quellenwerk. Stoffquellen für Predigt u. christl. Unterweisung. 1. u. 2. Aufl. Freiburg i. Br., 1938. B. Herder Book Co., St. Louis. Cloth, 492 p. Price \$4.75; by subscription, \$4.00.

Archambault, R. P., S.J. L'Action catholique et les religieuses. L'Ecole Sociale Populaire, Montreal, 1938. p. c., 32 p. Price 15 cts.

Houck, Rev. Frederick A. Man's Triumph With God In Christ. B. Herder Book Co., St. Louis, 1938. Cloth, 244 p. Price \$2.00.

Toth, Most Rev. Tihamer. Belief in God. A Course of Sermons on Faith. Transl. by V. G. Agotai. B. Herder Book Co., St. Louis, 1938. Cloth, 176 p. Price \$1.75.

Reviews

Haiman, Miecislau. Poles in New York in the 17th and 18th Centuries. Polish R. C. Union of America, Chicago, 1938, p. c., 64 p.

The monograph on the "Poles in New York in the 17th and 18th Centuries" by Mr. Miecislau Haiman, Custodian of the Archives and Museum founded by the Polish R. C. Union of America, is well documented and a welcome contribution to the history of the Polish element in America and its participation in the development of the Nation. Many of the Polish early-comers to our country were, however, Protestants. Casimir Theodore Goerck, Surveyor of the City of New York soon after the Revolution, considered by a contemporary author a native of Germany but claimed as a Pole by Mr. Heiman, married Elizabeth, sister of Cornelius Roosevelt, a merchant of New York and a great-great-granduncle of Theodore Roosevelt, former President of the United States. This information the Polish-American historian has gathered from a book on "The Ancestry of Theodore Roosevelt."

Let us hope that Mr. Haiman may continue his research. If our memory serves us correctly, there were Poles among the Moravians who settled at and near Bethlehem, Pa. The old gravestones in the churchyard of that city prove the Brethren made no distinction on account of race or color.

K.

Brunner, Rev. August, S.J. Fundamental Questions of Philosophy. Translated by Rev. Sidney A. Raemers, Ph.D. B. Herder Book Co., St. Louis, 1937. Cloth, 350 p. Price \$2.50.

Clear thinking is not a characteristic of our generation, which is entirely too much enslaved by the tyranny of words and phrases and very often misses the realities to which the terms refer. Such superficiality results in a deplorable mental confusion and breeds evils of a practical nature. A grounding in fundamental truth is the remedy for this condition of things. Catholics should be particularly well informed on truths of the natural order because it is about these that discussion chiefly arises in our

days. The present volume offers an excellent restatement of the basic principles of the Catholic world-view or philosophy of life. It is a book for the cultured layman who wishes to be able to refute modern errors and to assist his fellowmen in their quest of the truth. It does not pretend to be a scholastic manual but aims at a more popular exposition of the subject. This is rather an advantage since the man of the street has no desire to work his way through the technicalities of a philosophical text book. The author confines himself to the setting forth of basic principles but these shed light in every direction and bear on most of the important issues of the day. The rendering into English is well done. C. BRUEHL, Ph.D.

Lexikon für Theologie und Kirche. Herausgegeben von Dr. Michael Buchberger. Vol. IX. Rufina bis Terz. St. Louis, B. Herder Book Co. Price \$9.75.

That the forelast volume of this great work has appeared will be regarded by those who own, or at least have access to, the previous installments as a piece of excellent news. And the new volume worthily takes its place besides its predecessors because it possesses the same qualities that have distinguished and endeared them to all who seek authentic information in the vast field of theological lore. The work has established itself in the world of scholars and is at the present without a rival. While it adequately covers its subject, its size is such that it fits well into the private library of a student.

The volume before us deals with many topics and contains a number of illustrations, charts and maps relating to history, art and architecture. It goes without saying that all the items have been entrusted to experts in these lines and are treated in the most conscientious and scholarly manner. Thus the article on Scholasticism comes from the pen of M. Grabmann whose authority in this field is undisputed.

The Alphabet has been generous to this volume and assigned to it subjects of the most important nature. Philosophy is represented by such items as the soul, substance, scepticism, spiritualism and stoicism. Of sociological subjects we would mention the articles on the state and the relations of Church and state since they have a very timely significance. Church history furnishes such interesting themes as secularization and schism. Theology in the narrower sense, hagiography, biography, liturgy and canon law make their contributions so that the treasures stored within the compass of the volume are truly astonishing. Since the volume has come to his desk, the reviewer has already had frequent occasion to consult its pages and to draw on its wealth.

C. BRUEHL, Ph.D.

CENTRAL-BLATT AND SOCIAL JUSTICE

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Spanische Religiosität und spanisches Denken.

IV.

DER Leser wird es mir verzeihen, dass ich solange bei der Inquisition verweilte. Mag sie auch seit 1812 der Vergangenheit angehören, so dürfte die Kenntnis ihrer geschichtlichen und psychologischen Grundlagen nicht ganz belanglos sein für das Verständnis der Religiosität der Gegenwart.

Die einseitige Betonung des Dogmatischen und Selbstverständlichkeit des Religiösen mag uns auch eine andere Seite der spanischen Religiosität erschliessen: die Verflochtenheit des Religiösen mit dem Alltag, oder wenn Sie lieber wollen, die Durchdringung des Alltags mit Religiösem und als notwendige psychologische Folge davon die Verunreinigung des Religiösen mit dem Alltäglichen.

Gerade diese letztere Formulierung scheint mir bei Spanien die zutreffendste zu sein. Es ist vielleicht ein wenig überspitzt ausgedrückt, wenn ich sage: Die protestantische Haltung zum Religiösen ist wesentlich eine sonntägliche, die katholische Haltung, namentlich des süd-ländischen Katholiken, ist wesentlich eine alltägliche. Die protestantische Haltung hat den Vorteil, dass sie das Religiöse davor schützt, in die Niederungen des Gewöhnlichen, ja oft geradezu Gemeinen, hinabgezerrt zu werden. So hässliche Flüche wie Porco-Dio oder Madonna sind nur im kathol. Italien möglich. Ich persönlich erinnere mich aus meinem Militärdienst, die kräftigsten und farbigsten Fluchworte von Einsiedlern gehört zu haben. Die Haltung hat den Vorteil, das Leben zu durchpulsen und zu erwärmen. Das Religiöse ist nicht fein säuberlich in einer Schublade untergebracht, sondern es ist in allen Lebensäusserungen zu finden. Was ich hier allgemein gesagt habe, gilt von Spanien im erhöhten Masse. Der Spanier hat neben seinem religiösen Idealismus ei-

ne gehörige Portion Lebensrealismus. Ich werde noch bei anderer Gelegenheit auf den realistischen Zug in der spanischen Wesensart zu sprechen kommen.

Wir können es schlechthin nicht verstehen, wenn man z. B. in Madrid die Stille Nacht damit feiert, dass man Pfannendeckel auf einander schlägt, oder mit leeren Konservenbüchsen einen Barbarenlärm erzeugt. Noch toller ist das Treiben in der Semana santa in Sevilla. Es ist gewiss ein erhebender, unvergesslicher Anblick, wenn die volkstümlichste aller Christusstatuen von Sevilla, Jesus del Gran Poder, um Mitternacht zu San Lorenzo hinausgetragen wird. Dunkel herrscht, die Strassenlaternen erlöschen, ein mystischer Schleier legt sich über die atemlose, schweigende Menge. Man hört nur das Schreiten der schwarz verummten Gestalten mit den trichterförmigen, hohen Kopfbedeckungen, die vorn im Gesicht nur zwei Löcher freilassen. In diese miternächtliche heilige Stille wird nun urplötzlich ein schneidiger Marsch geschmettert, von einer reitenden Militärmusikkapelle. Stellen Sie sich vor in der Nacht vom Gründonnerstag auf den Karfreitag, der in nordischen protestantischen Gegenden auch stiller Freitag genannt wird. Damit ist auch die mystische Stille gebrochen. Man zerstreut sich und geht in eines der zahlreichen, dicht gefüllten Weinrestaurants und genehmigt sich einen chato, d. h. ein kleines Glas Maurailla-Weisswein. Bereits hängen dort die Plakate von den Stierkämpfen, die am Ostersonntag stattfinden und diskutiert man eifrig die Aussicht dieses oder jenes Stierkämpfers.

Oder wenn die Zigeuner aus der Vorstadt Triana ihre Virgen und ihren Paso zur Kathedrale führen, mutet es uns sonderbar an, zu sehen, wie die Träger mit Ihren Statuen regelrechte Tanzschritte aufführen. Von Zeit zu Zeit wird ein Halt gemacht und irgend ein Gönner der Confradia zahlt den braven Trägern einen mehr als stärkenden Trunk, sodass am Karfreitagmorgen gegen 6 Uhr die Standfestigkeit der einzelnen Träger ernststen Krisen unterworfen ist. Es wird Mittag, bis sie wieder heim in ihre Pfarrei gelangen, die Halte mehren sich. Und der sonst nüchterne Andalusier scheint ausgerechnet am Karfreitagmorgen und ausgerechnet bei einer kirchlichen Funktion Ausnahme von seiner Regel zu machen. Dem entspricht auch der übrige Betrieb in der Stadt. Die Strassen und Plätze sind übersät mit Verkaufsständen. Hier werden Luftballons feilgeboten, dort Gebäck, dort Erfrischungen, dort ruft einer Zeitungen aus. Kurz ein Betrieb, wie wir ihn nicht toller und lauter an einer Chilbi¹⁾ vorstellen können. Keinem einzigen würde einfallen, das, was sich da abspielt höchst unpassend für eine Karfreitagsstimmung zu finden. Es gibt in ganz Spanien

¹⁾ Kirchweih.

keine grosse Stierkampfarena, die nicht eine eigene Kapelle angebaut hat, wo die Stierkämpfer vor dem Kampf im Gebet sich sammeln. Unsere psychologische Logik genügt nicht mehr, um diese Gegensätze zu begreifen. Dem Spanier, namentlich dem Südspanier ist der barocke Kontrast wesensgemäss. Den stark realistischen Zug besitzt selbst die spanische Mystik, auf die ich noch zurückkommen werde. Es sei hier nur ein Satz von Juan de Avila, einem hochbegabten Mystiker, vorweggenommen, der den Menschen so definiert: „Was ist der Mensch? Einer der speit, was er ass, weil es der Magen nicht halten konnte, und nachher hingeht und von neuem verschlingt, was er zuvor spie.“

Der potenzierte Spanier scheint mir in dieser widerspruchsvollen Mischung von Heiligem und Unheiligem: Lope de Vega, von dem ich andersorts bereits gesprochen habe. Dieser seltsame Mensch, der die glühendsten Verse zum Preise der Jungfrau und die rührendsten Krippenspiele und Auto sacramentales dichtete und selbst als Franziskaneremönch vom Ewigweiblichen beherrscht war. Nur bei einem Spanier Komödienschreiber ist eine Verwicklung wie die möglich: In seinem *Rustico del cielo* (Tölpel des Himmels) leistet sich der heiligmässige Bruder Francisco neben andern Derbheiten folgende Ungereimtheit: Eine junge Frau, deren Gatte mehrere Jahre abwesend ist, hat ein ehebrecherisches Verhältnis, als der rechtmässige Gatte die Frucht der Untreue sieht, lügt ihm die leichtsinnige Gattin vor, sie habe das Kind von Bruder Francisco zur Erziehung erhalten. Sofort geht der skeptische Gatte zu diesem, um ihn zu befragen. Der fromme Bruder Francisco hat eine Erleuchtung und bestätigt die Lüge! *Cosas de Espaná!* Oder wenn er in der Komödie *San Nicolas* von Tolentino bereits an der Mutterbrust drei Mal in der Woche fasten lässt! Es ist wahr, dass so etwas heute nach 300 Jahren nicht mehr möglich wäre, aber Tatsache ist, dass die Komödie einmal in Spanien von einem Erzspanier, wie es Lope war, geschrieben werden konnte und Beifall fand. Das sagt doch einiges aus über die religiöse Haltung der Volksseele. Wie im Einzelnen so auch in der Gesamtschau der spanischen Literatur. Das gleiche Spanien, das eine aussergewöhnlich umfangreiche und geistig hochstehende mystische Literatur erzeugt, hat der Welt den wirklichkeitsversessenen, derben bis brutalen Schelmenroman geschenkt. Und das erste, grösste Drama der spanischen Renaissance, die *Celestina*, hat eine Kupplerin zur Heldin.

(Schluss Folgt)

J. A. DOERIG, Dr. phil.
Zug, Schweiz

Die Guten Wünsche gehen nur aufs Nötige, der Uebeln Sehnsucht geht auf Uebermass.

SPR. SIR.

AUS CENTRAL VEREIN UND CENTRAL STELLE.

Geschichtsklitterung.

WER wohl die Leute, die nun den Versuch gemacht haben, „Franz Sigel im Hörspiel,“ als „deutsch-amerikanischen Pioneer und Reitergeneral, wie er war und wie er wurde“, lebenswahr zu schildern, auf diese Idee gebracht hat? Die alten Achtundvierziger in unsrem Lande haben nie besonders für Sigel geschwärmt, weder als Mensch noch als Offizier. Sie haben es ihm nicht verziehen, dass er Lincoln gegenüber schmollte und abdankte, als er in der Beförderung übergangen wurde. Ausserdem waren sie ihm später nicht hold, weil er seinen durch den Sieg bei Pea Ridge erworbenen Ruhm dazu benutzte, sich eine Stelle an der „öffentlichen Futterkrippe“, wie sie das nannten, zu verschaffen. Die Achtundvierziger in unsrem Lande waren niemals gut auf die „Krippenbeisser“ zu sprechen, d. h. Leute, die politische Aemter oder auf politischen Einfluss beruhende Stellen suchten und darin verharrten. Und auch das wussten sie: Sigel war kein Soldat und noch weniger ein nennenswerter Stratege. Der alte Willich war da doch ein ganz anderer Kerl; auch Hecker stand bei ihnen in besserem Ansehen als Franz Sigel, obgleich sie, auf ihre alten Tage milder geworden, Heckers Fanatismus gegenüber der katholischen Kirche nicht gutheissen konnten. Wie man dazu kam, den Mann obendrein einen „deutsch-amerikanischen Pioneer“ zu nennen, sollten die Herren, die das Hörspiel veranlassen, erklären.

Das Denkmal, das man Franz Sigel in New York errichtete, ist kaum verdient; ein Willich, ein Osterhaus, ein Wangelin, und auch ein Kaemmerling, hätten es viel eher verdient, auf's hohe ehernen Pferd gesetzt zu werden und vor aller Augen in Bronze gegossenen dazustehen in Sonnenschein und Regen! Aber so kommt es, wenn eine neue Generation, zum Teil aus Neuankömmlingen bestehen, die nichts von Joseph weiss, Geschichte machen will. Und zwar mit bestimmten Absichten im Sinn, die wenig nach der historischen Wahrheit fragen.

Die Nachfolge Christi, des Arztes.

DIE Notwendigkeit, in den Missionsländern, wenn nur eben möglich, einheimische Ordensgenossenschaften zu gründen, macht sich gebieterisch bemerkbar. Die Missionare kommen diesem Bedürfnis auch eifrig entgegen, obgleich ihnen gerade zur Jetztzeit die Mittel mangeln, dieses Missionswerk tatkräftig zu fördern. Bedeutsam ist, was in dieser Hinsicht der Apostol. Präfekt von Nogoya in Japan, der hochwst. Hr. Jos. Reiners, der C. St. schreibt: „Schon oft habe ich die Beobachtung gemacht, dass

die Göttliche Vorsehung absolut keine Rücksicht auf Finanzschwierigkeiten nimmt. So geht es auch uns jetzt wieder. Ganz von selbst hat es sich gefügt, dass hier eine neue einheimische Schwesternkongregation entstand, die Töchter der Allerseligsten Jungfrau und Mutter. Es ist eine Kongregation von Katechistinnen-schwestern. Damit sie überall leichter Zutritt finden mögen, tragen sie einen einfachen japanischen Habit. Wir hoffen, dass die Schwestern für unsere Missionsarbeit noch von grossem Nutzen sein werden. Diese Gründung legt uns jedoch wieder neue finanzielle Opfer auf. Man braucht nur an die unabwiesbare Gründung eines Mutterhauses und Noviziates zu denken. Die Räume, die die Schwestern jetzt bewohnen, sind durchaus unzulänglich. Doch wir denken, Gott hat's gefügt, er wird auch, wenn die Zeit kommt, weiter helfen."

Recht herzliche Freude spricht aus dem Schreiben eines deutschen Missionars auf den Philippinen, dem die C. St. früh im Sommer ein liturgisches Gewand zuzuschicken vermochte. Er schrieb nach dessen Empfang:

„Habe soeben das Paket erhalten und mit Neugierde geöffnet. Ich war ganz paff vor Staunen! Das wunderschöne weisse Messkleid; es ist eine wahre Pracht und so leicht, wie gemacht für die Tropen. Vergelt's Gott allen Wohltätern hunderttausend Mal hier und dort."

In eine neue Gemeinde versetzt, entdeckte der Missionar, er könne hunderte von Katechismen gebrauchen, ebenso viele Gebetbüchlein, Rosenkränze, Medallien. Er selbst vermöge nicht, „solche Kostbarkeiten zu kaufen. Man soll die Katechisten belohnen für den Religionsunterricht, den sie in den Regierungsschulen erteilen. An fleissige Schüler sollen ausserdem Preise verteilt werden, um ihren Eifer anzuspornen." In den kleinen Pfarrschulen sei es ebenso. „Doch es ist zu traurig, ich bin nicht einmal im Stande, die Ausbesserungen an der Kirche und dem Widum vorzunehmen. Tirol, Oesterreich, existieren nicht mehr und ich kann von dort keine Hilfe erwarten. Es ist überaus traurig und katastrophal."

Wer hilft, den aus Tirol stammenden Missionar, mit Katechismen, Gebetbüchern etc. zu versehen?

Texas ehrt seine deutschen Pioniere.

DEMNAECHST werden hundert Jahre verflossen sein seit der Gründung der Stadt Neu Braunfels in Texas. Durch einen Verein wohlmeinender Männer, deren Unternehmen sich zuerst wie eine Tragödie anliess. Das ist nun alles vergessen, denn die Nachkommen der Pioniere aus schwerer Zeit erfreuen sich des Gewonnenen und gedenken daher in dankbarer Gesinnung ihrer braven Vorfahren, die sich nicht scheuten, in der Wildnis der Neuen Welt eine neue Heimat zu schaffen für sich und ihre Nachkommen.

Spät im verflossenen Sommer wurde nun das Pionier-Denkmal zu Neu Braunfels eingeweiht und zwar nachdem in allen Kirchen der Stadt vormittags Gottesdienste abgehalten worden waren. Die Enthüllung des Denkmals selbst wurde nachmittags vollzogen durch Frl. Loretta Liebscher, Mitglied der in C. V. Kreisen bekannten und angesehenen Familie Dittlinger, gemeinschaftlich mit Hrn. J. B. Fuchs, Präsident der Monument Association for the German Pioneers of Texas. Ansprachen, Chöre, etc.,

und die Festrede des Hrn. Dr. L. Bieseke, dem man eine vortreffliche Monographie über die Geschichte der deutschen Pionierzeit verdankt, gestalteten die Feier zu einem harmonischen Ganzen. Die Zahl der Teilnehmer an diesem bedeutsamen Ereignis soll sich auf zehn Tausend belaufen haben.

Der architektonische Aufbau des Denkmals wurde von Hrn. Leo M. J. Dielmann entworfen. Die bronze Gruppe und die fünf Reliefs, Darstellungen aus der Geschichte der deutschen Pioniere, schuf der Bildhauer Hugo Villa.

Es wäre wünschenswert, dass man auch anderwärts jener braven Pioniere gedächte, die so wie die Gründer von Neu Braunfels und Fredericksburg, sich um ihre Nachkommen und unser Land verdient gemacht haben. Die Deutsch-Amerikaner sollten sich folgende Aeusserung eines bekannten Amerikaners zu Herzen nehmen: „There is something essentially bad in a people who do not honor their forbears."

Das Tier besitzt keine Erinnerungen und gedenkt seiner Vorfahren nicht; andererseits pflegen selbst kulturarme Stämme, die sog. Wilden, die Erinnerung an ihre Vordenen. Das Buch der Bücher mahnt: „Lasst uns loben unsere Vorfahren in ihren Geschlechtern, Grosses hat der Herr an ihnen gethan."

Totentafel.

IM Laufe der letzten Jahre ist mehr als ein angesehener alter Deutscher aus dem Leben geschieden, ohne dass selbst Freunde den Todesfall erfuhren. In Peoria, Ill., starb vor mehreren Monaten Hr. Matthias S. Cremer im Alter von 81 Jahren und nach längerer Krankheit. Er war in Watertown, Wis., geboren, von wo er als Knabe bereits mit seinen Brüdern, Bernard, Adolph und Charles Cremer, nach Illinois und Peoria gekommen war. Als Herausgeber des in deutscher Sprache erscheinenden Tageblatts, „Peoria Demokrat" und als Gründer, im Jahre 1876, der Germania Fire Insurance Company, wurden die Herrn Cremer in weiten Kreisen bekannt. Sie genossen allgemeines Ansehen und übten bei aller Bescheidenheit ihres Wesens einen weitreichenden Einfluss aus. Erwähnt zu werden verdient, dass die Feuerversicherungsgesellschaft, deren Präsident der verstorbene Matthias S. Cremer war, einzig und allein nach dem Erdbeben in San Francisco im Jahre 1906 alle aus der damit verbundenen Feuerbrunst entstandenen Verluste bezahlte.

Der Verstorbene war ein Mitglied der Herz-Jesu Gemeinde zu Peoria und in deren Kirche wurden auch die Exequien abgehalten; das Messopfer feierte ein Neffe, Rev. Bernard Cremer, von Seattle, Wash. Matthias Cremer war zudem Präsident des Verbands der alten Ansiedler und der Historischen Gesellschaft von Peoria County, Direktor der Commercial National Bank, etc. Er starb als Junggeselle. Un-

ter den Ueberlebenden befindet sich der Bruder des Verstorbenen, Hr. Adolph C. Cremer, geboren zu Köln am 10. August 1852.

Wie viel Männer dieser Art zum Aufschwung des Mittelwestens beigetragen haben lässt sich unschwer ermaßen; ein Geschlecht, das für den Tag lebt und in den Tag hinein, ist jedoch wenig gesonnen, ihnen nach ihrem Tode ein Wort des Dankes zu spenden.

Es sind nur mehr echte Christen möglich!

DIE Caritas-Korrespondenz von Deutschland machte unlängst in einem Rundschreiben auf die Bestimmungen des bekannten Sammlungsgesetzes über die Werbung von Mitgliedern für konfessionelle Caritasorganisationen aufmerksam. Dieses Gesetz bringt nicht nur viele Hemmungen, sondern erzwingt auch eine heilsame Vertiefung der katholischen Caritasarbeit. Es gestattet nämlich den konfessionellen Caritasorganisationen die Mitgliederwerbung nur mehr insoweit, als es sich um echte Mitgliedschaft handelt.

Bei dieser „echten“ Mitgliedschaft kommt es nicht so sehr auf Leistung eines finanziellen Beitrages, sondern auf das Vorhandensein eines persönlichen Verhältnisses zwischen dem Caritasverband beziehungsweise der Pfarreicarditas und dem Mitgliede an. Das heisst es ist eine aktive Betätigung in irgendeinem Zweig der Caritas unumgänglich notwendige Voraussetzung.

Es ist wesentlich geworden, dass der Sinn des Liebesgebotes Christi in echter Weise in das Leben umgesetzt wird. So zeigt es sich einmal wieder, dass Verfolgung nicht nur hemmt, vernichtet und tötet, sondern in providentieller Weise zur Ueberwindung veräußerlichter Formen mithilft. Blosser Kirchensteuer- und Feiertagschristen sind zum Aussterben verurteilt.

Die Führung

AUS DER BÜCHERWELT.

Peil, Dr. Rudolf. Lernet den Christusglauben kennen! Werkbuch der katholischen Religion. Erster Teil. Freiburg i. Br. u. St. Louis, Mo. Herder & Co. 252 S. Pr. \$2.-. Mit 15 Bildtafeln.

Ein Buch, das nicht in der Studierstube sondern in der Klasse entstand. Es ist kein theoretisches Handbuch im herkömmlichen Sinne, sondern ein Werkbuch, ein Buch praktischer Denkarbeit. Wer es durcharbeitet, wundert sich, welche Anforderungen von Nachdenken und Mitarbeit an die katholische Jugend deutscher höherer Lehranstalten im Gegensatz zu der amerikanischen gestellt werden. Der Unterricht hier im Lande ist einfacher und beschränkt sich mehr auf die Unterscheidungslehren, wogegen drüben die Kerngedanken von Gott, Christus und Kirche heute im Vordergrund stehen (Rademacher, Der Glaube als einheitliche Lebensform). Der Wechsel von Ge-

spräch, Briefwechsel und Lesung aus den Werken der alten und neueren Geistesmänner (Thomas Aquinas, Thomas von Kempen, Adam, Guadagni, Jürgensmeier, Rademacher, Reatz, Tillmann), die Zusammenfassung und Fragestellung am Schluss jedes Abschnitts geben dem Buch etwas Lebendiges und regen die Anteilnahme immer neu an. Wertvoll ist auch die Einführung in die christliche Kunst durch einen Aufsatz von Heinrich Lützelers „Das Bild Christi in der Kunst“, zu dem 15 Bildtafeln über den Text des Buches verteilt sind (vermisst habe ich das ergreifende Christusbild von Leo Samberger). Ausgezeichnet sind Sachregister und Namensverzeichnis. Diesem ersten Band sollen als weitere Teile „Der katholische Mensch“ (hoffentlich eine Sitten- und keine Sündenlehre) und „Der Christ in der Gemeinschaft“ folgen. Ein Priester, der mit gebildeten Konvertiten zu tun hat oder sich auf Studienzirkel vorbereiten will, wird dies Buch als erfrischendes Hilfsmittel begrüßen.

GEORG TIMPE, P.S.M.

Washington, D. C.

Stöhr, Dr. Hermann. So half Amerika. Die Auslandshilfe der Vereinigten Staaten 1812-1930. Stettin, Oekumenischer Verlag, 328 S., Pr. RM. 5,60.

Das Buch beschreibt die Auslandshilfe der Vereinigten Staaten vom Jahre 1812 angefangen, als für die vom Erdbeben in Venezuela Betroffenen \$50,000 für Mehlsendungen bewilligt wurden, bis zum Jahre 1930 (eigentlich 1931). Die im Lauf der 120 Jahre geopferten Beträge, für alle Länder auf der Welt, steigen in die Billionen. Sehr eingehend werden die Hilfeleistungen während und nach dem Weltkrieg behandelt. Dabei erfährt man, dass dabei neben oder unter der Absicht zu helfen, auch andere Gründe massgebend waren, z. B. politische Gründe, evangelistische Ziele, Stärkung des Protestantismus in katholischen Ländern und auch rein wirtschaftliche Gründe, wie Förderung des Absatzes der Industrie oder gar „um für den Ueberfluss an amerikanischen Schweinen ein Absatzgebiet zu schaffen“ (S. 153). Einen guten Einblick gewinnt man in die Tätigkeit der Y. M. C. A. und Y. W. C. A., denen es offenbar sehr um Errichtung von Vereinsgebäuden und Heimen aller Art zur Gewinnung ihres christlich-verschwommenen Einflusses in katholischen Ländern zu tun war. Die Heidenmissionen werden in einem eigenen Absatz behandelt. Die Leistungen der Katholiken werden dabei mit zwei Sätzen abgetan, obgleich man hierfür mit wenig Mühe eindrucksvolle Zahlen hätte finden können, z. B., was der Central-Verein allein bis heute hierin geleistet hat. Unter den Stiftungen hätte die deutschamerikanische der „Carl-Schurz Foundation“ in Philadelphia erwähnt werden müssen, mag sie auch aus dem Jahre 1931 stammen. — Ein gründliches deutsches Buch, das jeden Ameri-

kaner mit Dank und neuem Opfergeist erfüllen kann. Ein Hinweis für die amerikanischen Katholiken: alles das wurde auf nichtkatholischer Seite an Caritas getan!

GEORG TIMPE, P.S.M.
Washington, D. C.

Knapp, Otto. Die heilige Theresia vom Kinde Jesu. Eine Heilige christlicher Entschlossenheit. Mit einem Bildnis der Heiligen. Herder & Co., Freiburg i. Br. u. St. Louis, Mo. 154 Seiten. Preis, geb. \$1.10.

John Ayscough, der bekannte kath. englische Novellist, sagt in seinem Klosterroman "Marotz": „Kein Ungläubiger versucht auch nur das unvergleichliche Selbstopfer und den humanitären Nutzen einer barmherzigen Schwester zu bestreiten. Das zu sehen, setzt bei uns nicht viel voraus. Die Nützlichkeit eines der Betrachtungen ergebenen Lebens erscheint jedoch nicht so augenfällig.“ Soll die Heiligkeit der hl. Theresia vom Kinde Jesu dem Laien nahegebracht werden, genügt es nicht zu sagen, dass es sich um eine mystische Seele handle; er würde damit nichts klüger. Er muss wirklich durch die ihm geheimnisvolle Klosterpforte geführt und am Leben der Gemeinschaft und mehr, am Seelenleben der Inwohner teilnehmen. Knapp versucht nun ein Bild zu zeichnen, das von der Gefühlsduselei frei ist, die sich bei der Verehrung dieser jugendlichen Heiligen schon zu Anfang einschlich und durch ein geschäftiges Schrifttum noch gefördert wurde. Sie war vielen mehr die grosse Wundertäterin, die einen Rosenregen von Wundern auf die Erde fallen liess, als die willensstarke entschlossene Seele, der kein Opfer für Gott zu gross und zu klein ist. Leider sehen wir bei Knapp auch nicht hinter die Klostermauern. Es wird uns mit keinem Wort gesagt, worin eigentlich das Leben einer betrachtenden Klosterfrau besteht. Dass es Entsagung ist, weiss der Laie. Aber auch er muss entsagen. Und wenn er die Lampen- und Vasengeschichte (S. 85) liest, wird er höchstens lächeln: ein Weltmensch muss ganz andere Opfer bringen und hat still zu schweigen. Knapp hätte in der Auswahl der Beispiele und auch der mystischen Ausdrücke noch strenger sein können — er schreibt doch nicht für Klosterfrauen sondern für Laien — das leuchtende Bild eines jungen, kämpfenden Menschenkindes in unserer verweichlichten, opferunwilligen Zeit hätte nur gewonnen. Sehr dankbar müssen wir ihm sein, dass er seinem Buch nicht das allbekannte, süssliche, verweltlichte Bild beigegeben hat, das gerade das Gegenteil von dem darstellt, was sie war, sondern eine photographische Aufnahme aus ihrem letzten Lebensjahr: es zeigt einen entschlossenen Mund, und aus den Augen leuchtet Innerlichkeit und Heiligkeit. Das Buch sei trotz der Mängel gern empfohlen.

GEORG TIMPE, P.S.M.
Washington, D. C.

Gesucht

die folgenden beiden Bücher:

Oswald Seidensticker: The First Century of German Printing in America

und

Reiter's Schematismus der Deutsch-amerikanischen Priester in den Ver. Staaten. N. Y. 1869.

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